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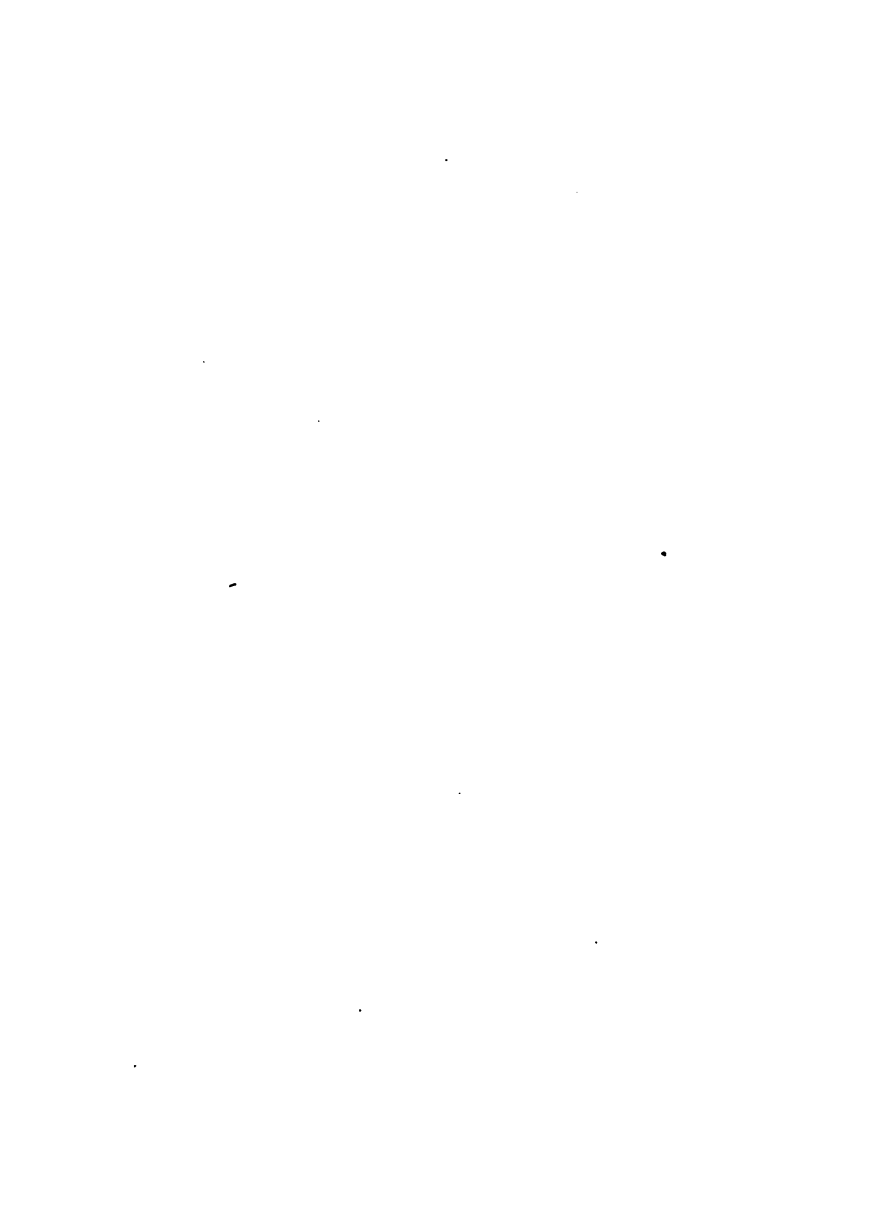
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STORIES

ABOUT

THE GREAT KING.

BY THE
REV. W. H. B. PROBY, M.A.,
AUTHOR OF "LESSONS ON THE KINGDOM, FOR THE LITTLE
ONES OF THE CHURCH OF ENGLAND."

"Pilate wrote a title, and put it on the Cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS."—*John* xix. 19.

"He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."—*Rev.* xix. 16.



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TO

M. C. B. N. AND C. W. N.

THE FOLLOWING LITTLE WORK IS INSCRIBED,

WITH MUCH REGARD AND SYMPATHY

BOTH FOR THEMSELVES PERSONALLY,

AND ON ACCOUNT OF

THEIR LABOUR IN THE LORD.

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PREFACE.

THE success which has attended the publication of *Lessons on the Kingdom, for the Little Ones of the Church of England*, has encouraged the author of that little work to make another attempt in the same direction ; of which attempt the work now before the reader is the result.

In this work the writer has aimed at conveying sound religious instruction in the plainest language ; and such instruction as is suitable for the least among the Lord's lambs. He was stimulated to prosecuting this object by the consideration that another writer has been before him in the same field, and that one result thereof has been an immense deal of false teaching. He alludes to the popular works *Line upon Line*, and *The Peep of Day* ; works, the very merits of which, to wit, attractiveness of style and simplicity of words, do an infinity of harm, by securing a too

ready reception for positive error, and a too ready allowance of bad habits of thought.

To quote one or two instances. In *The Peep of Day*, the conclusion to that chapter which treats of "The Kindness of Jesus," contains these words: "Jesus loves meek and gentle children. They are Jesus' lambs. Jesus is their shepherd." Here the position of children with respect to the Lord is made to depend, not upon their having been made, or not been made, inmates of His Fold by the Sacrament of Christian Baptism, but merely upon the children's personal character.

In the last words too, of the same chapter, we have, broadly stated, the popular error as to entry into heaven at death: "And He will take them to heaven when they die." Here is a popular undermining of the Christian's true hope; which is, not that of being taken, in a disembodied state, to some place ever so many millions of miles away,—but that of being clothed with a glorified body here upon this earth, at the Lord's coming, when His elect will be exalted to reign with Him upon the same earth.

In another chapter the institution of the Holy Eucharist is thus described: "After supper Jesus took some bread, and broke it in

little bits, and gave a bit to each of the disciples, and said, 'This is My Body: I am going to die, eat this, and think of Me. Then Jesus poured some wine into a cup, and told them all to drink of it. He said, 'This is My blood; I shall soon bleed and die; drink this, and think of Me.''' Here an action is described (the pouring out of the wine) which neither of the Evangelists records, and the Lord's own words are altered so as to be in accordance with the Zwinglian heresy. In *Line upon Line* the Incarnation seems wholly ignored; the Eternal Son is called by His human name Jesus, even when the reference is to the time *before* the Incarnation; and the Spirit is continually spoken of in terms which seem to imply His dwelling in men then in the same way as He dwells in Christians now. The natural result of this is, not an exaggeration of God's grace given in old time, but a depreciation of His grace given now.

To supplant, indeed, such popular works as those named above, is no easy task; and the present writer is in no small fear that he will be brought in guilty of presumption in attempting it, besides experiencing that lack of success which such presumption may be

thought to deserve. Nevertheless the task is one which, as a priest of the one holy Catholic and Apostolic Church, appointed to teach authoritatively the Catholic Faith, and pledged by his ordination vows to use all faithful diligence for banishing and driving away all erroneous and strange doctrines contrary to God's Word, he did not think it right to shirk ; especially considering the almost entire lack of such books as can be read to children, and excite their interest, without the risk of putting them in the way to learn grave and dangerous error.

It may indeed be that the present work is more difficult for children to understand, than those popular works which the author desires to supplant. Teachers must not however assume, that because a child is unable to answer a question, it must therefore have failed to take in that idea which it was the teacher's object to convey : for the receiving an idea into the mind is one thing, and the expressing of that idea again in words is another. If the little disciples listen to one of the following chapters attentively, the teacher may be sure that the chapter has been understood ; for children never attend to what they fail to understand. If, however, a chapter is read to

the children slowly and with proper emphasis (*i.e. naturally*), and they nevertheless give signs that they fail to understand it, they may still come to understand it on hearing it read another day, and after they have learnt the hymn or verse at the end.

The *plan* of the present work is not exactly the same as the plan of *Lessons on the Kingdom*, although the same *method* has been followed. The former work was meant to be an exposition of the nature and ordinances of the Christian Church, and chiefly as found or represented in that branch of the Church which God planted originally in England. The aim of the present work is to present a view of the chief events in the earthly life and work of the Church's Head, with just as much of the Old Testament history as may be necessary in the way of preparation.

In carrying out this aim, the writer has of course had the Four Gospels constantly before him. And while he has not thought it necessary to burden the margin of his work with references justifying his statements in all cases, he would ask his readers to give him credit for never having made a positive statement without sufficient grounds. And if those grounds are not sufficiently apparent from the

English Version of the Bible, they will be so to any one who is able to consult the original Greek in such a text as that of Tischendorf or Alford.

He has taken care to give to our Blessed Saviour, in ordinary cases, His proper New Testament title "the Lord," *i.e.* "*Our Master.*" He hopes that by this means some slight check will have been given to the practice, prevalent among British Protestants, of appropriating that title chiefly to God the Father—a practice derived, it would seem, from the early Puritans, who adopted Old Testament phraseology in preference to New. The educated Christian will not need to be informed that in the English Bible the word LORD, when printed in capitals, and appropriated to either Person of the Trinity, is the usual rendering of the most sacred Name JEHOVAH, for which, when speaking about God the Father, and not directly quoting from the Old Testament, the New Testament writers commonly use the word "God."

A small selection from the Lord's PARABLES has been introduced. In making it, the writer has aimed at giving those Parables only, the *primary* lessons whereof are most easily comprehended by children. This will explain

why some important ones have been omitted. Every parable here given, together with any portion of Scripture which may be found quoted at length, is intended to be committed to memory. This may be done even by those children who cannot read, if the teacher has patience enough to repeat the texts to them a few words at a time, and not more in one lesson than the little Christians are able to remember *easily*; always being careful to make sure that one day's lesson is learnt well before another day's lesson is begun: the object being not to get through a certain number of pages in as short a time as possible, but merely to get so much spiritual truth into the children's hearts as may reasonably be expected to bring forth fruit in their lives *at the time*.*

The least satisfactory part of the work will probably be the verses appended to some of the chapters. The writer would gladly have made these more numerous than they are, and he will be thankful to any readers who

* It is a great mistake to be too *prospective* in our teaching. The cases in which religious truth is taught with the object of a *merely* future result should be very few and very exceptional. Where the immediate practice of a truth is not aimed at in teaching, there is reason to fear that it has not been aimed at in the teacher's own private life.

will favour him any such, suitable for little children, and bearing on the subjects of the chapters. Such communications, as well as any other hints for the improvement of the work, may be directed to him under care of the Publisher. It occurs to him to add that possibly those chapters which narrate the PASSION may be useful at children's services on Good Friday, interspersed with suitable hymns and prayers.

Reference has been made to some pictures of New Testament history, published by the Society for Promoting Christian Knowledge.*

In conclusion, the writer desires to offer his work, in all humility, for the service of that Great KING, about Whom, to His lesser subjects, it has been the writer's endeavour to testify. May He mercifully accept it, and graciously prosper it. Amen.

* Surely this useful little work might be made more useful in the way of *promoting Christian knowledge*, by the addition of pictures representing the following subjects, or by the substitution of them for some of those now in the book :—Christ's first miracle; the healing of the paralytic; the healing of a blind man; Christ walking on the water. The picture of the Lord's baptism might be improved by the representation of the Divine Dove descending in bodily shape upon the Lord.

CHAPTER I.

ABOUT GOD.

My dear children, tell me what is this place called in which we are? [A house.] And what is that place called in which the house is? [London.]* London lies in a county called—what? [Middlesex.] Middlesex is part of a country called—what? [England.]

England has got another country at one end of it—a country called *Scotland*. Scotland lies out there in the north. [*The teacher will point with the finger in the proper direction, and make the children do the same.*]

Now England and Scotland together make up what is called *Great Britain*. And I must tell you that Great Britain is an island: that is, it has water all round it. That water is called the sea. [*In inland places, the children may here be shown some picture of the sea.*] On the other side of the sea there are other countries besides. Some of these countries are large, such as Russia, and Germany, and France; and others are small, such as Switzer-

* In other places than London the teacher will, of course, train the children to alter the names here given, according to circumstances.

land: now all the countries which there are, together with all the sea, make up what we call *the world*.

The world is very large. It is so large that you cannot see the whole of it at once. It is round, like an orange. There are other worlds as well, besides this in which we live: the sun is one, and the moon is another; and all the stars are worlds. The reason why they look so small is because they are such a very long way off.

Who made all these worlds? God. Where is God? God is everywhere. We do not see Him, but He is all about us just the same. *The wind* is all about us, is it not? What a noise it makes sometimes! and how it blows the leaves about, and the smoke, and the dust! and yet we do not see the wind. Just so, you cannot see God: and yet God is all about us just the same. God fills all heaven and earth.

What do I mean by *heaven*? Heaven is a place up above the sky; a place where God shows Himself, so that those who are in heaven can see Him. Heaven is a very happy place; everything is good there, and everything is beautiful. In heaven there is no crying nor tears; neither is there any pain at all. All those who are in heaven love God, and they know that God loves them; and this makes them happy. God loves all people: and God wishes to have all people *quite* happy.

It was God who made *all* things. A very,

very long while ago God made the worlds out of nothing. Was not that a very wonderful thing to do? Yes indeed. It was a thing which no one *could* do but God. When a baker has to make a loaf, he must first have some flour. When a carpenter has to make a box, he must first have some wood. When a brickmaker has to make some bricks, he must first have some clay. When a lace-maker has to make some lace, she must first have some cotton or thread. When a tailor has to make a coat, he must first have some cloth. But when God made the worlds, He had nothing at all. God made all the worlds out of nothing.

And now that God has made all the worlds, God keeps them all up. If God did not keep them up, they would come again to nothing. God can see all the things which He has made, and how they all go on; for God is everywhere, and so He can see what any one of His creatures wants. (What is a creature?—Anything which God has created or made.) And God can do whatever may be wanted, for He can do all things. He is what we call *Almighty*.

Should you not like to know something about this great and good God? Well, my dear children, I shall try and tell you some things about Him in this little book. God Himself will like you to learn about Him, for He wants you to get to *love* Him. God wants

you to love Him, because He loves you so much Himself. Most of you have got mothers : every one of you had a mother at one time or another. Your mothers love you very much indeed. They took very much care of you when you were babies, and they love you and take care of you still. Your fathers, too, love you very much. They work hard for you, and earn money, to buy you food and clothes and other things besides. But it was God who made your fathers and mothers love you so much. And God loves you Himself much better than either your fathers or your mothers do. Should you not like to know this kind good God? I hope that one day you will come to see Him.

And if you are good children now—if you do as your fathers and mothers tell you—if you are kind one to another, and do not let yourselves go into passions, and if you always speak the truth, and, in short, get to be what God wishes you to be, you will at last come to see God, and be happy with Him for ever and ever.

QUESTIONS ON THE CHAPTER.

What is this country called in which we live?

What country lies to the north of England?

What country do England and Scotland together make up?

What has Great Britain got all round it?

What is a piece of land called which has water all round it?

What do all the land and all the water together make up?

Is the world round or flat?

Are there any other worlds besides this? What other worlds are there?

Why do the sun, the moon, and the stars look so small?

Who made *all* the worlds?

Where is God?

Can we see God? Do we hope to see Him one day?

Where is heaven?

What sort of a place is heaven?

Is God kind or cruel?

What does God wish all people to be?

Out of what did God make the worlds?

Does God keep the worlds up? If He did not keep them up, what would happen?

What things must you do if you want to see God and be happy with Him?

VERSE TO BE LEARNT.

There is one true and only God,
Our Maker and our Lord:
And He created everything
By His Almighty word.

CHAPTER II.

MORE ABOUT GOD.

My dear children, how many are three times one ? [Three.] Suppose I had three baskets, and put one apple in one, and one apple into another, and one apple into the third ; how many apples should I have in all the baskets together ? [Three.] And suppose I had three bags, and put one marble into one, and another marble into another, and one marble into the third ; how many marbles should I have in all the bags together ? [Three.]

Very well. Now I am going to tell you some more about God : and first you must know that there is God the Father, and God the Son, and God the Holy Ghost. So, now, if I were to ask you how many Gods there are, how many would you say ? Three ? There *would* be three, *if* God were like the things which we have here on earth. But now God is not like anything else at all : and thus it is that although we have God the Father, and God the Son, and God the Holy Ghost as well, yet altogether they are not three Gods, but only one God. No one knows how this is ; we only know that it is as I have told

you. They are three *Persons*, but only one God. They are called the Three Persons of the Trinity. God the Father is the First Person, God the Son is the Second Person, and God the Holy Ghost is the Third Person.

And because they are all one God, therefore each one of them is just as old as each of the others. Is not your right hand just as old as your left? [Yes.] Just so there always was God the Father, and there always was God the Son, and there always was God the Holy Ghost. And each of them fills all heaven and earth : so that if you could go as far away as the furthest star, you would have God there :—God the Father, and God the Son, and God the Holy Ghost,—and if you were to go down into the deepest mine, there also you would have God :—God the Father, and God the Son, and God the Holy Ghost. And each of these three blessed Persons is just as holy, and just, and good, and truthful as the others, and each of them loves us as much as the others do. When we get to heaven, as I hope we all shall, we shall come to know more about all this than we do now : for the present we must be content with believing it.

I shall now tell you something which you may say to God. For although God is so very great, so much greater than we are, yet He lets us speak words to Him ; and He even *likes* us to speak to Him. This is because He loves us so much. God loves every one of us.

He knows all things which He has made, and He loves even the smallest baby. He can hear all we say. He hears me reading to you now. He even knows all which we think, and when we speak to Him rightly, He is pleased.

What do you say to your fathers or mothers the first thing in the morning, as soon as you are up? I suppose you say, "Good morning, father:" or, "Good morning, mother." And what do you say the last thing at night? I suppose you say, "Good night, father;" or, "Good night, mother." Your fathers and mothers like you to speak to them the first thing in the morning and the last thing at night. And just so God likes you to speak the first thing in the morning, and the last thing at night, to Him. What will you say to God? Will you say, "Good morning?" or "Good night?" No: it would not be proper to speak so to God, because God is so great, and because He makes both the morning and the evening: both the light and the darkness. But you may say this to God: "Glory be to the Father, and to the Son, and to the Holy Ghost."

Would God hear you? Yes: for God is all about us, and hears all which we say, and knows all which we think. Those words, "Glory be to the Father, and to the Son, and to the Holy Ghost," are some which we sing to God in Church. The Church is God's

House, and we go there to speak to God, and to do Him honour as He has bidden us.

QUESTIONS ON THE CHAPTER.

How many Gods are there?

How many persons are there in the One Godhead?

What are They?

Who is the First Person?—The Second?—The Third?

Is each of Them God?

Are They then three Gods?

Is either of Them older than any Other?

Is each of Them in every place?

Do They all alike love us?

At what times does God chiefly like that we should speak to Him?

[The intelligent teacher will know how to ask such *catch*-questions as the following, first, however, preparing the children for them by saying some such words as these :—"Now what I am *going* to ask you is to set you thinking: and do not any of you answer me till you have thought well what you are going to say, and thought too whether it is right or not. Those who are most in a hurry to answer will be most likely to answer wrong.]

Which is oldest, God the Father, or God the Son, or God the Holy Ghost? [Neither.]

Which loves us best, God the Father, or God the Son, or God the Holy Ghost? [Neither.]

Tell me some place where God is not. [No place.]

VERSES TO BE LEARNT.

In the true Godhead, Which is One,
There yet are Persons Three,
The Father, Son, and Holy Ghost,
One blessed Trinity.

To Father, Son, and Holy Ghost,
The God Whom we adore,
Be glory, as it was, is now,
And shall be evermore.

CHAPTER III.

ABOUT THE HOLY ANGELS.

Now you shall hear something about the holy angels. There are a great many angels : a great many more than you could count, even though you were to begin in the morning, and count all day without stopping. Some of them see God ; and all the angels love God. We do not commonly see them, for they are spirits ; and spirits cannot commonly be seen. God is a Spirit ; and that is one reason why we cannot see *Him*. But God sends the holy angels to take care of those people who are good ; and sometimes the angels have been seen, and have looked like men. Every little Christian child has an angel to look after it and take care of it.

The angels love us very much. This is because *God* loves us so much : for whatever God loves, the angels also love. When a child has been naughty, and is sorry for it, and tries to be good, the angels are very glad.

Some of the angels God sends to manage the wind, and the thunder and lightning, and other things here on the earth. And all the angels delight to do what God tells them. They can fly very quickly, and they are very strong—much stronger than men. But they are not as strong as God, for it is only God Who can do all things.

Who was it that made the angels? It was God: God made all things: things visible and things invisible. *Visible* things are things which we can see, such as the ground and the clouds, and the sun, moon, and stars. And *invisible* things are things which we cannot see, such as the wind and the angels. In the next chapter you shall have a story of how God sent an angel to help a man who was good, and how God sent an angel to kill a man who was wicked.

QUESTIONS ON THE CHAPTER.

Are there many angels or few?

Can we see the angels?

What are the angels?

What does God send the holy angels to do?

Have angels ever been seen? What did they look like?

Do the angels love us? Why?

Tell me of something which makes the angels glad?

Who are the strongest—angels or men?

Are angels as strong as God?

How did the angels begin to be?

What are things visible? Tell me of some such things.

What are things invisible? Tell me of some such things.

Are angels visible or invisible?

CHAPTER IV.

A STORY ABOUT ANGELS.

HERE is a story, as I said, my dear children, that you should have, how God sent an angel to help a man who was good, and how He sent an angel to kill a man who was wicked.

There was a man named *Peter*, who loved God very much, and tried to please God. He lived in a large town or city called *Jerusalem*.

[The teacher should teach the children to repeat these words aloud themselves; and to do the like with any other name which they hear for the first time; and should take pains that they may pronounce the words with perfect correctness.]

In the same city there lived a wicked king named Herod. What is a king? A king is a man who rules over a whole country, and whose business it is to see that all the people in the country do what is right; and when any of them do what is wrong then to have those people punished. A king has fine clothes

to put on, and a gold crown to wear on his head, and a grand chair to sit upon, called a throne; and most kings have great men to help them and advise them, and these men are called ministers. (I do not mean clergymen; they are God's ministers; but I mean *kings'* ministers.) Of course kings and their ministers ought to take care and be themselves very good; but I am sorry to say that King Herod was wicked, and cared only how he might please himself. And Herod was angry with Peter, because Peter was good, and because he tried to get other people to be good too. So at last King Herod took Peter, and shut him up in prison. What is a prison? It is a large house with very high walls all round, and great doors, and bars of iron before the windows, to prevent any people from getting out who may have been shut up inside. And in old times prisons used to have places underground called dungeons, where it was very dark and damp and dirty, and where in winter it was very cold as well. And sometimes people had heavy iron chains, or other things called fetters, put on their arms or legs, to prevent them from moving about easily. Herod put Peter in prison, and had chains put on Peter's wrists; and each chain was fastened by the other end to the arm of a soldier, so that Peter could not get away by any means at all. And Herod said: "In a few days I shall have Peter brought out and killed."

So poor Peter remained shut up in the prison for several days, and at last there only wanted one night before the day when he was to be brought out and killed. That same night Peter was sleeping soundly with the two soldiers, one on one side and the other on the other side. What were Peter's friends doing? for there were a great many people in Jerusalem who loved Peter, and were very sorry that he was to die. Peter's friends were praying for him: that is, they were speaking to God, and asking God to take care of Peter, and to let no harm come to him. God is so very kind and good, that He lets people ask Him for what they want. I hope, my dear children, that *you* will learn to ask God for things.

All at once there was a bright light in the prison, and in came an angel. The angel had not opened any doors, for angels are spirits, and can pass through doors and walls, just as easily as water will pass through a cloth. But although the angel was all bright and shining, yet both Peter and the two soldiers went on sleeping; so the angel had to hit Peter on the side to wake him up. And as the angel did so, the chains fell off from Peter's hands: it was God who made them fall off. The angel said: "Put on your girdle and your shoes;" and Peter did so. (A girdle, you know, is a belt or cord which people wore round their waists.) Then said the angel:

“Put on your cloak, and come after me.” So the angel opened the door and went out, and Peter went out after him, and through another door as well. And now they came to the iron gate outside; but this opened to them of itself. I suppose there were other angels there, and that they opened it, though no one could see them. The angel took Peter through this gate, and walked with him down one street, and then went away. All the soldiers who kept the prison, and all the people in Jerusalem, except Peter’s friends, were fast asleep.

Where do you think Peter went when the angel was gone? He went to the house of one of his friends, a good woman named Mary, and knocked at the door. All the people there were up praying; at first they could not believe that it was really Peter, but he told them how God had sent the angel to let him out; and then he went away to a place where the wicked king could not find him. So the people knew that God had heard their prayers.

The same wicked king one day put on his king’s robes, and sat down on his throne with a great number of people standing round him, and spoke a speech to the people. I do not know what it was which he said; but when the people heard it they cried out that Herod was like a god. What a wicked thing to say! But I am sorry to tell you that Herod liked to hear it: Herod was proud, and liked to think

himself wise and clever. But God saw what was in Herod's heart, and God was angry with Herod ; and God sent an angel that very minute to punish him ; and the angel made worms come in Herod's body, and they ate away his inside till he died. What a horrible death to die ! I hope, my dear children, that none of you will ever be proud, as Herod was. Pride is one of the things which God hates.

You see how God can send angels to take care of those who are good, and to punish those who are bad. You may ask God to let His angels take care of *you*. You may say to God, " O God, send Thy good angels to take care of me." But you must try and be good too, so that the angels may love you and stay by you.

QUESTIONS ON THE CHAPTER.

What was the name of the city where Peter lived ?

Was Peter a good man or a bad man ?

Tell me the name of another man who lived in the same city ?

What was Herod ?

Was Herod good or bad ?

What did Herod do to Peter ?

What did Herod *mean* to do to Peter afterwards ?

What were Peter's friends doing on the night before Peter was to be killed ?

What was Peter doing himself ?

While Peter was sleeping, who came into the prison ?

What did the angel do to Peter ?

What did the angel tell Peter to do ?

How did they get through the outermost gate ?

Tell me a thing which King Herod did on another day.

What did the people then say about him?

Was Herod pleased at that or not?

Was God pleased with Herod? What did God do to him?

What may you say to God about the good angels?

CHAPTER V.

ABOUT THE BAD ANGELS.

You have heard, my dear children, about the holy angels who love God, and do as He tells them. I am sorry to say that there are some other angels who hate God, and will not obey Him more than they can help. When God made the angels at first they were all good. But afterwards some became proud, tried to be greater than God had made them, and set themselves against God. The chief of these is called *Satan*. He is also called the Devil.

Some of these bad angels God shut up in a dark place: and there they are now.* Others God allows to go about upon the earth.† But at last God will judge them all, and put them in a place burning with fire and brimstone, where they will be tormented for ever and

* 2 Pet. ii. 4. Jude 6.

† Job i. 7; ii. 2. Matt. xii. 34.

ever.* They know this, and they hate God all the more for it. And they hate us, because God loves us; and they try to do us all the harm they can in order to spite God. They like to see us unhappy, they like to see us in pain; but they like best to see us bad, and they try to make us bad like themselves. How do they do this? They do it by putting bad thoughts into our minds, and by tempting us to tell lies, and to go into passions, and to hurt other people, and to do other things besides which God forbids.

Satan and his angels are much stronger than you are, but God has his eye always upon them, and will not let them do all which they would like to do; and God is a great deal stronger than they. And if God sees that you wish to do what is right, He will send His good angels to keep off the bad ones, and He will Himself make you strong, so that if a bad angel were to come and ask you to do something wrong, you might be able to say "No," and to keep on doing right.

We cannot see Satan, and we cannot see any of the bad angels, because they are spirits. But Satan is always going about trying to make people bad; and some people, I am sorry to say, attend to him. But I hope, my dear children, that that is a thing which you will *never* do!

* Matt. xxv. 41.

Satan is the prince of this world. A very long time ago, before he became bad, God had set him over the world, that he might manage it for God; and although, when Satan became bad, God was very angry with him, yet God did not see fit to take the world away from him altogether. But God has begun to take it away from him now, and when the time is come for Satan to be judged, and put in the lake of fire, God will be king over all the world himself. What a happy time that will be! Now there is a great deal of pain in the world, and a great deal of sorrow; and it is all owing to Satan and the other bad angels. But when they have all been judged there will be no longer any pain or any sorrow in the world at all.

Should you not like to speak to God, and to ask Him that Satan may not hurt you?—I will tell you what you may say: you may say, “Our Father, which art in heaven, deliver us from evil.”

I should like you, my dear children, to say this little prayer to God very often. God Himself likes you to say it. God is always pleased when He sees you wishing to please Him, and not to obey Satan; and although you cannot see God, and God does not now speak to us with a voice which we hear, yet God sees you and is pleased with you just the same. God can see in the dark just as well as in the light.

QUESTIONS ON THE CHAPTER.

Do all the angels whom God made at first love God ?
What did some of them do ?
Who is the chief of those bad angels ?
What else is he called ?
What did God do to some of those bad angels ?
What will God do to all the bad angels one day ?
Do the bad angels love us ?
What do they try to make us ?
What do they do to us to make us bad ?
Can Satan and his angels do us all the harm which
they want to do us ? Why not ?
How may you be kept safe from the bad angels ?
Can you see the bad angels ? Why not ?
What may you say to God when you want Him to
keep you safe ?

CHAPTER VI.

HOW GOD MADE THE WORLD.

WHAT a beautiful world this is in which God has put you and me !* [You children who live here in *London* see hardly any of its beauties ; and some see none of them at all. But if you were to go out of *London* you might see a great many beautiful things.] You [might] see tall trees, and green grass,

* The words enclosed within brackets may be omitted or not, according to circumstances.

and flowers of various sorts ; some red, some yellow, some blue, and some white. And in some places there are high mountains, and deep valleys, and rivers and streams of water with fish in them ; meadows also with cows and sheep, and woods where the birds sing, and butterflies and other beautiful insects flying about from flower to flower. It was God Who made all these things, and it is God Who *preserves* them ; that is, Who keeps them all up. If God did not preserve them, they would fall again into nothing.

Should you like to know how God made the world ? It was a very long while ago indeed when God made the world. God made the world, or created it, as I told you, out of nothing ; and afterwards God made it like what we see now.

If you could have been alive then, you would have seen nothing but water. Indeed you would not have seen even that, for all above the water was dark like night. But on the water God the Holy Ghost was moving.

The first thing which God made was light. He made it by speaking. God said "Let there be light ;" and then at once light shone from out of the darkness.

Then God made the air. The air is what we breathe. When it moves about, we call it wind.

After this, God made the clouds. The

clouds are all water : the water in them is in very little drops. The clouds are high up, and the air comes between them and us. Sometimes the clouds fall, and that is what we call rain.

But all this while there was no dry land. At first there had been only light above and water below, and then there were only light and air, and clouds and water. The land was at the bottom of the water ; and the water covered it all over like a garment. But now God spoke again, and the land rose up from under the water, and the water ran down into a deep place which God had made ; and there it is now, and we call it the sea.

The sea is very large and wide ; and when the wind blows upon it, it makes waves, which dash upon the shore, and would wash you quite away if you went too near.

God made all these things by speaking. I say, my dear children, God made them. I have told you about God the Father, and God the Son, and God the Holy Ghost. Each of these three blessed Persons had a share in making the world ; but God the Father had the chief share, and so we call Him the Maker of heaven and earth. Let me hear you say now, "I believe in God the Father Almighty, Maker of heaven and earth."

QUESTIONS ON THE CHAPTER.

Who was It that made the world ?
When God began to make the world to be as we see
it, what was there to be seen at first ?
Who was moving on the water ?
What was the first thing which God made ?
How did He make it ? by doing what ?
What two things did God make next ?
What did God next bring up from under the water ?
When the water had run down to the place prepared
for it, what did it come to be called ?

VERSE TO BE LEARNT.

I sing th' Almighty power of God,
Who made the mountains rise,
Who spread the flowing seas abroad,
And built the lofty skies.
Dr. Watts's Divine Songs.

CHAPTER VII.

HOW GOD MADE SOME MORE THINGS.

I HAVE told you, my dear children, how God made the world ; and how He made the light, the air, the clouds, the sea, and the dry land. All these things God made by speaking ; and when He had made them, He went on to make some more things.

God meant to make various kinds of living creatures ; but many of these would want grass to eat, or leaves, or other things which grow out of the ground, as soon as they themselves were made ; so God spoke again, and trees, shrubs, grass, and other plants came up. Some of the trees bore fruit : there was the apple-tree, the pear-tree, the palm-tree, the cherry-tree, and the vine, the noblest of all : the fruit of these would do for men. Some of the trees bore nuts and acorns ; there was the oak, and the beech, and the chestnut, and the hazel-nut : these would do for some kinds of beasts, and some of them would do for men as well. Some of the bushes bore berries : the gooseberry, the raspberry, the currant, the bramble, the briar, and the hawthorn : these would do for birds, and some for men also. Besides these, God made different kinds of corn : wheat, and barley, and oats. And God made the grass also, and flowers of all kinds, to make the ground look beautiful.

All this while there was light, but the sun had not shone out yet. So God spoke again, and the sun shone bright ; and when night came, the moon and stars shone out. God made the moon to move round the earth, and He made the earth to move round the sun. The moon takes a month to move round our earth, and the earth takes a year to move round the sun. What a number of stars there are ! A great many more than any child

could count, or even a man. Some of the stars twinkle: these are the furthest off. And a few of the stars do not twinkle, but shine steadily: these are called planets, and they, as well as our earth, move round the sun. Sometimes there comes a star with a tail of light: this is called a comet. And sometimes a star moves quickly across the sky, leaving a line of light behind it: this is called a meteor, or shooting star. All these things God made.

After this God spoke again, and made fishes in the water, and birds in the air. He made the fishes out of the water, and birds out of the earth.* The fishes were to stay in the water, and the birds were to fly about in the air. What is the largest fish you ever saw? a herring, or a mackerel, or a haddock, or a cod, or a salmon? But there are some fishes much larger still. The shark is large enough to eat up a man. The whale, too, is something like a fish, and is as long as a small church.

You have seen several sorts of birds: the sparrow, and the swallow, and the pigeon. And you have heard how sweetly some sing: the canary, and the linnet, and the lark, and the blackbird. Some birds are large and strong, such as the eagle; and some are very

* See Gen. ii. 19, with which i. 20 does not disagree; see the marginal reading there.

tall, such as the ostrich. The ostrich does not fly, for its wings are too small.

After this God spoke again, and beasts of various kinds came out of the earth. There were horses and donkeys, cows and sheep, pigs and goats ; and there were many others which are found in other countries—the elephant with his curious long nose called a *trunk*, the camel with his humped back, and many others besides. And at the same time God made a great many kinds of creeping things : bees and flies, and ants and beetles, (these are called *insects*.) worms also and caterpillars. And all these God made out of the earth.

So now the world was full of living creatures : there were fishes swimming in the water, and birds and insects flying in the air, and other insects, and beasts, walking about upon the earth. And there were grass and leaves and seeds for the living creatures to eat : grass and leaves for the cattle, and seeds and berries for the birds and insects. God made all these things, and still God loves and takes care of them all. And God likes to see us kind to them. He does not like to have them pained and hurt. And when you are kind to the dumb creatures, and the poor little birds and insects, then you are like God, and God loves you all the more.

QUESTIONS ON THE CHAPTER.

What did God make for the living creatures to eat as soon as He should have made them ?

What did God make to give light ?

What did He make to move round the earth ?

Round what did He make the earth to move ?

How long does the moon take to move round the earth ?

How long does the earth take to move round the sun ?

What are those stars called which twinkle ?

What are those stars called which shine steadily ?

Round what do the planets move ?

Which are furthest off from us ; planets or fixed stars ?

Tell me now of some living creatures -which God made.

What did He make out of the water ? What out of the earth ?

Tell me the names of some fishes. Of some birds.

What other things did God make out of the earth ?

Tell me the names of some beasts. Of some insects.

Does God still care for all these ?

How ought we to treat them ?

VERSE TO BE LEARNT.

I sing the goodness of the Lord,

Who fill'd the earth with food :

He form'd the creatures with His Word,

And then pronounc'd them good.

Dr. Watts.

CHAPTER VIII.

HOW GOD MADE MAN.

It was now Friday, the sixth day, counting from the time when God made the light. God had made the light on Sunday, the air on Monday, and the sea and the dry land, with the trees and plants and flowers, on Tuesday ; on Wednesday He had made the sun, moon, and stars to shine out clear ; on Thursday, He had made fishes in the water and birds out of the earth to fly in the air ; and now, on Friday, He had made beasts and creeping things of various sorts. And when God had made these, God said, " Let Us make man : and let Us make him like what We are."

So God took some dust out of the ground and made a man. God made him with three parts ; a body, a soul, and a spirit. The body is the outer part which we can see and touch. The soul we cannot see at all : it is the soul which feels pleasure and grief. The spirit is the best part of us : it is the spirit which loves God, and comes to enjoy God. Beasts have bodies as we have ; and beasts have souls also. A dog is glad when you give him a bone, and sorry or angry if

you take the bone away ; and dogs and horses and donkeys understand a great deal of what you may say to them. But beasts have not got any spirits : a dog cannot love God : that is a thing which only men and angels can do.

The man's name was *Adam*. When God made Adam, Adam was quite good like God : he loved doing right, and he did not wish to do wrong. And God set him over all the other creatures, over all the fishes and birds and beasts and insects. God said to him : " You shall be master of all the things which I have made here in the world ; you must keep them in order and make them serve Me, and not Satan.* See how much honour God gave Adam ! This is how men are able to manage great beasts, and to make them do what they themselves wish ; so that even a little boy can often manage a great strong horse. God has made us their rulers, and He has made them our subjects. You see, then, my dear children, how kindly we ought to treat those poor dumb animals, not to beat them or tease them merely because we have the power, but to behave towards them as we like God to behave towards us.

Adam was now very happy : he was quite good, and he was ruler over all the things in the world. But there was one thing more

* This seems to be the only meaning which can attach to the remarkable expression, " subdue it," in Gen. i. 28 :—" Win it back from Satan to Me."

which he wanted ; and what do you think that was ? Why, Adam wanted some one to whom he might speak, and who could speak to him, and whom he could love as himself. God saw that Adam wanted some one to be with him, and so he determined to make a woman. How would God make her ? Would He make her out of dust, as He had made Adam ? No ; but God would make her out of Adam. So first God made Adam fall fast asleep, and then he took a bone out of Adam's side—one of those bones which are called ribs—and God made the woman out of that rib. Then, as soon as Adam woke, he saw her ; and he knew that she was made of one of his bones, and he loved her as himself, and I daresay better too. She also loved Adam very much. She was Adam's wife, and Adam was her husband. And God put them to live in a beautiful garden, full of flowers and fruit-trees ; and there they lived together very happily. God told Adam to keep the garden in order, and not to let any harm be done to it by Satan or any of the other bad angels.* The garden was called the garden of Eden—that is, the garden of pleasure. And in the middle of the garden there grew a tree which was called the Tree of Life : Adam might eat of the fruit

* This would seem to be the meaning of the expression, "To keep it," in Gen. ii. 15.

which grew on this tree, and it would make him lively and strong, and prevent him from dying.

QUESTIONS ON THE CHAPTER.

On what day of the week had God made the beasts and creeping things ?

What did God determine to make next ?

What did God say that man should be like ?

Out of what did God make man ?

In how many parts did God make man ? What are those parts ? Which is the best of them ?

Have beasts got bodies ? have they got souls ? have they got spirits ?

Can beasts love God ?

What was the first man's name ?

Was Adam good or bad when God made him ?

What honour did God give Adam ?

What did God make to be with Adam ?

Out of what did God make her ?

What was Adam doing when God took the flesh and bone out of Adam's side ?

Where did God put Adam and his wife to live ?

Tell me of something which grew in the garden.

What had Adam to do in the garden ?


CHAPTER IX.

HOW MAN FELL.

I do not know how long Adam and his wife lived in the garden of Eden. You heard, my dear children, in the last chapter, how God bade Adam take care of the garden and keep it in order. That was what Adam had to do. Now, you shall hear about a thing which Adam and his wife were *not* to do.

I told you that in the middle of the garden there grew a tree which was called the Tree of Life. Close by this tree there grew another, called the Tree of Knowledge of Good and Evil. Now God allowed Adam and his wife to eat of all the other fruits in the garden; that which grew on the Tree of Life among the rest. And they might gather herbs and eat them; and they might grow corn and make bread, and eat that also. But God said: "Of the fruit which grows on the Tree of Knowledge of Good and Evil, you are not to eat; for if you do eat any of it you shall die."

Adam and his wife loved God, and they would not have wished to eat that fruit if Satan had not advised them to eat it. But I am sorry to say that Satan did get them to eat it. This is how it was.



Satan, you know, hates God ; and He hated Adam and his wife because God loved them ; and I dare say he knew, or guessed, that God meant Adam and his wife to take away Satan's power, and to win back the world from him to God. He knew besides, however, that if he could get them to eat the forbidden fruit he would get *them* into *his* power instead ; and Satan thought, "If I could only get them to do wrong, what a fine thing it would be for me!"

So one day Satan went into the garden of Eden (I do not know how he got in), and went up to the woman and spoke to her. He said : "Is it quite true that God has forbidden you any of the fruit which grows here?" Then the woman said : "We may eat of all the fruit except what grows on the tree in the middle of the garden : of that fruit God has said that we are not to eat at all, and that if we do we shall die." Then Satan said : "You will not die at all : God knows that if you eat that fruit it will make you wise, like what God is Himself."

What a lie this was ! Satan is a liar, and the father of lies. Did the woman believe him ? I am sorry to say that she did. The fruit looked nice and good to eat, and she picked some and ate it : and she picked some more for Adam, and gave it him, and he also ate.

As soon as they had eaten the fruit they

knew that they had done wrong ; and they did not love God as they had done before. They were now afraid of God, and they were ashamed of themselves. They had as yet worn no clothes ; they had not wanted any ; but now they felt ashamed to have no clothes, and so they gathered some large fig-leaves and stitched them together, and made aprons of them. But this was not all : as soon as they ate the fruit they began to die. When God had made them at first God had put life into their spirits, and now they lost that life ; and their bodies began to lose what life was in them. Oh, what a sad thing it was that they ever ate the fruit at all ! What a sad thing that the woman had ever listened to Satan when he advised her to eat it ! It was a most sad thing for them, and it was a most sad thing for us their children.

QUESTIONS ON THE CHAPTER.

What tree grew in the Garden of Eden close to the Tree of Life ?

From what trees in the garden might Adam and his wife eat fruit ? From what might they *not* eat fruit ?

What had God said should happen to them if they did eat any fruit from the tree of knowledge ?

Who spoke to the woman about that fruit ?

What lie did he tell her ?

Did the woman believe Satan ?

Did she do as Satan wished ? What was that ?

What happened when she and Adam had eaten the forbidden fruit ?

CHAPTER X.

ABOUT DEATH.

God had said to Adam and his wife, as I was telling you in the last chapter, "If you eat of the fruit which grows on the tree of knowledge of good and evil you shall die." What did God mean?

You cannot tell me, I suppose. But perhaps you can tell me this: What is it which makes the trees and plants grow, and bear buds, and leaves, and flowers, and fruits, and seeds? What is it which makes your bodies warm? What is it which makes you able to move about? It is something which we call *Life*. Your bodies have some life in them. All the trees and plants have life in them. It was God who put the life into us. And when God made the trees and plants He put life into them. There are two different kinds of life: What *we* have is one kind, and what the trees and plants have is another. The life which we have makes our bodies able to move about, and the life which the trees and plants have makes them bud out, and come into leaf, and bear flowers and fruit.

Here are some flowers which I gathered yesterday. To-day they are all drooping, and they have begun to wither. Soon their colour

will be faded, and the blossoms will lose their sweet smell, and they will all decay. This will be because they are losing their life; because the life is going out of them. When the life is all gone, we shall say that the flowers are dead.

Did you ever see a dead bird? or a dead kitten? or a dead puppy? I have seen such: the poor little creatures were quite cold, their limbs were quite stiff, they could not move or see, or hear, or feel; and soon their flesh would have a bad smell, and would decay, until it was all gone and there was nothing left but bones. Once the little creatures had been alive, but now the life had come to an end, and they were dead.

When the life of anything comes to an end or goes out, we call that *death*, and we say the thing *dies*. God told Adam and his wife that they should die if they ate the forbidden fruit: and as soon as they ate the fruit the life which they had in their spirits came to an end, and their bodies also began to die; as I told you in the last chapter.

You shall now hear what happened soon after they had eaten the fruit.

It was evening; and Adam and his wife were still in the garden, when they heard a sound,* as of some one walking about. It

* "Sound" seems to be the most accurate rendering of the Hebrew word in Gen. iii. 8. It was understood in this sense by Origen. (*De Orat. Dom.* § 12.)

was God. God has not got a body as we have, with hands and feet and eyes and ears : for God is spirit : but God can *look like a man* whenever He chooses, and so it seemed to Adam and his wife, on the evening of which I am telling you, as if He were *walking about* like a man.

When Adam and his wife heard the sound, they were afraid, and they went and hid themselves among the trees. They thought, may be, that God would not see them, and perhaps that He would not think about them. But God knew well what they had done, and God could see them wherever they were, even though it had been dark night ; for God can see through all things, and God is Himself in all places. He fills all heaven and earth.

Presently God called Adam. "Where are you?" So Adam and his wife came out. God said to Adam, "Have you been eating of that fruit which I told you not to eat?"

Adam said, "The woman whom Thou gavest to be with me, she gave me some of the fruit, and I did eat."

God said to Adam's wife, "What is this which you have been doing?" Then she said, "The Serpent told me a lie, and that led me to eat the fruit." She called Satan the Serpent.*

* There does not seem to be any certain ground for the common idea that Satan *put on the body* of a serpent, either really or even so much as in appearance. It

God was very angry with Satan, and said to him, "I will humble you down to the dust: and the woman shall have a Seed which shall always hate you, and hate all belonging to you: you shall bruise His heel, but He shall bruise your head."

What did God mean? It would take too long, my dear children, to tell you now. Even Adam and his wife did not quite know what God meant; they only knew that Satan was not to have his way with them always, but that some Child of theirs would fight against him and overcome him. How this was done, some time after, you shall learn, I hope, from this book.

When God had spoken to Satan, God turned to Adam's wife. God said to her, "You shall have a great deal of pain; when you have children born you shall be ill; and you shall have nothing to do but to obey your husband." And then God said to Adam, "Because you have done as your wife asked you, and have eaten of that fruit which I told

seems more likely that he took the form of an angel; and that "the Serpent" was merely a sort of nickname by which he was afterwards called, just as he is so often called "the Adversary." ("Satan" is not a proper name in the Old Testament, not even in 1 Chron. xxi. 1.) The expressions in Gen. iii. 14 *may* be no more than Eastern expressions implying extreme abasement. "I will make you crawl on the ground: I will make you eat dust."—See Maitland's *Essay on False Worship*.

you not to eat, you shall have hard work to do; the ground shall bring forth thorns and thistles; and at last you shall die: your body was made of dust, and it shall turn to dust again."

But even while God was saying this to Adam and his wife, God loved them still, and God pitied them. This was why God had spoken to Satan first, and told him how the woman's Seed should bruise his head: in order that Adam and his wife might have something to comfort them. And so now God took the skins of some beasts, warm and soft, and made clothes, and gave the clothes to Adam and his wife.

QUESTIONS ON THE CHAPTER.

What is it which makes your bodies able to grow, and move about?

What is it which makes flowers decay after they have been gathered?

When the life of anything goes out or comes to an end, what do we call that?

What did Adam and his wife hear on the evening of the day when they ate the forbidden fruit?

What did they do when they heard the sound?

Did they stay under the trees?

What did God say should happen to Satan?

What did God say that Satan should do to the woman's Seed?

What did God say should happen to Adam's wife?

What did God say should happen to Adam himself?

What kind thing did God do to Adam and his wife even while He was punishing them?


CHAPTER XI.

MORE OF WHAT FOLLOWED UPON ADAM'S SIN.

WHEN God had told Satan, and Adam's wife and Adam himself, how they were to be punished, God turned Adam and his wife out of the garden, and would not let them come back to it any more. You know that in the garden there grew the Tree of Life; and if Adam and his wife had been able to eat the fruit of that tree whenever they chose, it would have made them live for ever: but now they would have to die as God had told them; and this was why God sent him out of the garden. And God put some angels, called *Cherubs* or *Cherubim*, at the gate of the garden, to keep Adam and his wife from coming back.

This was very sad: but Adam believed that when his wife had borne some children, his children, or the greater number of them, would at last be saved from death, and made to live again, in some way or other. Adam remembered what God had said to Satan about the Seed of the woman, and that gave him comfort: and so he called his wife's name "*Eve*," which means *Life*.

After Adam and Eve had been turned out of the garden, God gave them two little children. The children's names were *Cain*



and Abel. Cain was the oldest, and Abel was Cain's younger brother. Each of them had a naughty heart, for Adam's heart had become naughty when he ate the forbidden fruit, and so his children came to have naughty hearts too. And I am sorry to say that Cain let his naughty heart have its own way ; so that instead of becoming better and better, he became worse and worse. Abel, on the other hand, tried to become good ; and he loved God. But the better Abel became, the more Cain hated him : and at last, I am sorry to say, he killed him. Then Abel's soul and spirit went out of his body, and Abel's body became dead, and had to be buried in the ground.

Where did Abel's spirit go ? It went down under the earth, to a place which we sometimes call *hell*, where Satan was lord and master.* When Adam ate the forbidden fruit, he put himself into Satan's power ; and so when any of Adam's children died, their souls had to go to Satan's place. And at last Adam and Eve died themselves, and then their souls also went to the same place. They did not know that they would ever come out again ; but they knew that some One of their children would fight against Satan and overcome him, and this gave them some comfort.

Adam and Eve had a great many children, and their children grew up and had children

* See Heb. ii. 14, 15.

in their turn ; and all these had naughty hearts, and hardly any of them tried to be good ; and at last they became so very wicked, that God said He would drown them all in a flood of water. There was then only one good man with his family : this good man's name was *Noah*. God said to Noah, "I am going to bring a flood of water over the earth, to drown all the people, with all the beasts and birds and creeping things which I have made ; but I mean to save you alive, and your wife with you, and your three sons, and their three wives also. Make now an ark of wood, large enough to hold you all, and some of all the cattle and other living things : then you shall all go into the ark, and when the rest of the people are drowned you shall be safe."

Noah did as God had told him. Noah made an ark : it was a sort of great house, all of wood ; only it was not fixed to the ground : then when the flood of water came, the ark would float upon the top of the water, just as you have seen cork float upon water in a bason.

Noah was a very long time in making the ark. It took him a hundred and twenty years to make it. No one lives so long as a hundred and twenty years now ; but in those days people lived much longer. All the while Noah was building the ark, he talked to the people around him, and told them what God was going to do, and advised them to leave

off all their bad ways ; but the people did not care. At last, when the ark was ready, Noah went in, and his wife, and his three sons, and their three wives, and some birds and some beasts, and some insects. And then God made it rain very hard, and God brought the sea up over the dry land, so that all the wicked people were drowned. This is called the *Flood*, or, the *Deluge*. The souls of the wicked people went to the hell which was under the earth, and Satan kept them there in a sort of prison.*

What a sad thing it was that Adam and Eve ever did what God had forbidden ! Then they and all their children might have been good for ever, and happy for ever ! And God would have loved us more and more, and we should have lived with the holy angels, and never died at all !

QUESTIONS ON THE CHAPTER.

Did God let Adam and his wife stay in the garden of Eden ?

Whom did God appoint to watch the gate of the garden, so that Adam and his wife might not come back ?

What did Adam believe would be done one day for his children, *i.e.* for all mankind ?

What name did Adam give to his wife ?

What does "Eve" mean ?

What were the names of the two children whom God gave first to Adam and Eve ?

Had Cain and Abel good hearts or naughty hearts ?

* 1 Pet. iii. 19, 20.

Which became better ? and which became worse ?
What did Cain do to Abel at last ?
Where did Abel's soul go ?
How did Adam's other children behave ?
What did God say he would do to them ?
Did God mean to drown all of them ?
Whom did God say He would keep alive ?
What did God tell Noah to make ?
How long was Noah in making it ?
What happened when the ark was finished ?

CHAPTER XII.

ABOUT GOD'S PEOPLE.

I TOLD you, my dear children, that Noah had three sons. Their names were *Shem*, *Ham*, and *Japheth*. After the flood, *Shem* and *Ham* and *Japheth* had some children, and the children grew up and had children in their turn, and thus at last the world had in it a great many people again. These people had naughty hearts, and most of them, I am sorry to say, got to be wicked.

Did God drown all the world again ? No : for God does not like punishing people, and God said He would not send another flood. But this was what God did : God chose one man, named *Abram*, and took him away from all his friends, and brought him into a country called *Canaan* : the same country which we call *Palestine*. *Canaan*, or *Palestine*, was a very beautiful country, full of beautiful mea-

dows, and cornfields, and vineyards, and olive-yards. God changed Abram's name to *Abraham*; and God showed Himself to Abraham; and God let some angels come and talk to him: and God taught him how to do right;* and God said to him, "I will give you a great many children, and I will give them this country; and by them all people shall come to be happy." God meant that one of Abraham's children should be the one to overcome Satan, and save people from death, as God had promised Adam and Eve so long before.

Abraham had a wife called *Sarai*: and God changed her name to *Sarah*. Abraham and Sarah had a son called *Isaac*: and Isaac grew up, and had two sons called *Esau* and *Jacob*: and Jacob had twelve sons. And all Jacob's twelve sons had families of children too, so all these were called children of Jacob: and as God gave Jacob another name, the name of *Israel*, they were sometimes called *children of Israel*. One of Jacob's sons was called *Judah*; and his children were afterwards called *Jews*. See where I write down the names of all these people: I write them down in the same order in which they were born: first Abraham and Sarah, and then Isaac, and then Jacob, and so on.†

* Gen. xxvi. 5.

† If a black board or slate is at hand, the teacher will do well to draw the following diagram upon it with chalk.

the company of God's people: for God chose them all to Himself that they might love Him, and that He might teach them how to do right so as to please Him.

All these people used to live in Canaan, or Palestine. When they had lived there some time, and after Abraham and Isaac had been dead some years, God brought His people into a country called *Egypt*, and kept them there for a very long time indeed. The people who lived in Egypt were called *Egyptians*. How did the Egyptians treat God's people the children of Israel? At first they treated them kindly; but afterwards they were cruel to them, and made them work very hard, and often beat them. But you shall hear in the next chapter how God sent a man named *Moses*, and how Moses led God's people away, and how God delivered them from the cruel Egyptians, and brought them back to Canaan. You will see where I have written the name of Moses. He was a good man, and loved God very much. Joshua also was good, and loved God. I have written Moses' name on one side, because he was not descended from Judah, but from another of Jacob's sons. And in the next chapter I will tell you some more about him, and some more about God's people, the children of Israel, of whom he was one.

QUESTIONS ON THE CHAPTER.

How many sons had Noah ?

Had they good hearts or naughty hearts ?

How did the people in the world behave after the flood ?

Did God drown all the world again ?

What was the name of the man whom God took apart from all his friends ?

Where did God bring him ?

What did God say he would give to Abram ?

What did God say he would give to Abram's children ?

What did God mean that one of Abram's children should do for the rest of mankind ?

What new name did God give Abram instead of his old name ?

What was the name of Abram's wife at first ?

What was her new name ?

What was the name of their son ?

What was the name of Isaac's two sons ?

Tell me Jacob's new name.

Tell me the name of one of his children.

Whose people were all those of whom you have now been telling me ?

When they had lived in Canaan some time, where did God bring them ?

How did the Egyptians treat them at first ? How did they treat them afterwards ?

CHAPTER XIII.

ABOUT MOSES.

You heard, my dear children, in the last chapter, something about God's people the children of Israel, or, the *Israelites* (as I shall sometimes call them). I should like you to know some of the things which God did for His people. God loved His people very much, and God did them a great many kind things.

God's people, as you know, were living in Egypt, and the Egyptians were treating them very cruelly. But God sent a man named Moses, as I told you before, to bring His people away from Egypt: and when the time came for them to go, they all went out of Egypt together. Now, on one side of the land of Egypt there was a sea called the Red Sea. The Israelites walked away till they came to the Red Sea, and then they stopped. Just then the king of Egypt, with an army of soldiers, came up with them, hoping to bring them back: but God made a dry path through the middle of the sea for His people to walk in, so that they went through the sea on dry ground, with the water on each side of them: and when the Egyptians went after them,

God brought the sea upon the Egyptians, so that they were all drowned.

Afterwards God brought the Israelites to a high mountain called Mount Sinai, and gave them the Ten Commandments. I hope you will know those commandments one day. God gave His people those ten commandments, and a great many other commandments besides, in order that they might know how to please Him. The chief of all the commandments is, "Thou shalt love the Lord thy God with all Thy heart." And the next greatest is, "Thou shalt love thy neighbour as thyself?" Who is our neighbour? All men are our neighbours. God wishes people to be kind to one another, just as they like other people to be kind to them. You like people to be kind to you, do you not? [Yes.] Very well, then you must be kind to other people in the same way.

These were some of the commandments which God gave His people. But we must now come back to Moses. Moses used to lead the Israelites from one place to another. God used to tell Moses what the people were to do, and Moses used to tell them. God taught Moses to have a Tabernacle made, in which He said He would Himself dwell. The Tabernacle was a great tent, which could be moved about from place to place. And when God's people got into Canaan again, the Tabernacle was set up in the middle of the land.

God appointed some persons to offer sacrifices in the Tabernacle. What do I mean by offering sacrifices? Why, in those times God allowed His people to give Him various things to show that they loved Him: and when they gave Him a bullock, or a goat, or a lamb, the bullock, or goat, or lamb was killed, and its blood caught in a bason, and poured out before God, and the fat burnt, together with some other parts of the body, or perhaps all of it. In the court or yard outside the Tabernacle there was a sort of large table, with brass sides, and without a top to it, but full of earth: * this was called the altar: there was always a fire burning upon it, and here the burning was done. This is what we mean when we speak about *offering sacrifices*. The persons whose business it was to sprinkle the blood and burn the fat were called *priests*; there were some other persons whose business it was to help the priests, and these were called *Levites*. Offering sacrifices was the chief way in which God would have His people worship Him.

So now God had saved His people from the Egyptians, and He had taught them how to worship Him, and what they were to do to please Him. This was because He loved them so much. If He had not loved them, He would not have cared whether they loved Him

* This seems the most correct account. See Smith's *Dict. of the Bible*.

or whether they did not. Do not you think that they ought to have loved God very much in return ?

QUESTIONS ON THE CHAPTER.

Tell me the name of the man whom God sent to bring His people out of Egypt.

What sea lay in their way ?

Who came up with them while they were by the sea ?

What did God do for His people to save them ?

To what high mountain did God bring His people ?

What did He give them there ?

Tell me the two chief commandments of all.

Who are our neighbours ?

What did God teach Moses to have made ?

Who would dwell in the Tabernacle ?

When people gave God a goat, or lamb, or bullock, or other animal, and it was killed, and the blood poured out, and some or all of the body burned, what was the doing of all that called ?

Who used to offer the sacrifices in the Tabernacle-court ?

Who had to help the priests ?

CHAPTER XIV.

ABOUT JOSHUA AND DAVID.

THE country in which the Israelites were after they came out of Egypt, and after they had passed through the Red Sea, was called a *wilderness*. God kept them in the wilderness forty years : because they were always doing wrong, and He had to be punishing them.

But at last God let them come into Canaan. Moses was now dead, but there was another good man, named Joshua, in Moses' place : and Joshua brought the Israelites into Canaan. There were many wicked people in Canaan ; very wicked people indeed ; but God had determined that they should all be killed, and so He told the Israelites to fight against them and kill them, and that when they had done so, they might live in Canaan in their place. All people and all countries belong to God, and He can do with them what He will.

After the Israelites had come back to Canaan, they lived there some hundreds of years. At first they had judges over them, and then they had kings. One of their kings was a good man, named David. David was descended from Jacob's fourth son Judah. They had also among them some holy men, called *prophets*. These were men to whom God spoke, and told what they were to say from Him to His people. God sometimes told these prophets what things were going to happen ; for God knows everything which is going to happen, and He can tell any one whatever whom He chooses to know it also.

One day God sent a prophet named Nathan to speak to king David. Nathan went to king David and said, " God bids me say that He is pleased with you ; and God will always show kindness to your children. And after you are dead, God will make one of your

children king for ever ; and God will be His Father, and He will be God's Son." Then David knew that that Child would be the One Who was to overcome Satan, as God had told Adam and Eve, and Who was to make all people happy, as God had told Abraham ; and David thanked God very much for giving him such a blessed promise. But David did not quite understand all which the prophet Nathan had said.

After king David was dead, his son was king after him. The name of David's son was *Solomon*. King Solomon built a grand temple for God, something like a very grand church, in the city of Jerusalem. There was a hill in Jerusalem called Mount Zion, and on a part of this hill the temple was built. Up to this time God had had a tent ; the Tabernacle, you know, was a great tent. But now He had a grand house, which was much better. God was pleased with Solomon for building the Temple. God wished to live amongst His people always ; and He *would* live with them always, if they would let him. You shall hear in the next chapter how God's people the Israelites behaved to Him.

QUESTIONS ON THE CHAPTER.

What was that country called in which God kept His people after they got out of Egypt, and before they got into Canaan ?

How long did God keep them there ?

Who brought them into Canaan ?

What sort of people lived in Canaan ?

What did God tell His people to do to the wicked people in Canaan.

What were those people called to whom God spoke, and whom He taught what to say to His people ?

Tell me the name of a king who ruled God's people in those times.

Tell me the name of a prophet whom God sent to speak to king David.

What did God say about one of king David's children ?

When David was dead, who was king after him ?

Tell me of something which king Solomon built ?

What was the name of the city where the Temple was built ?

What was the name of the hill on which it stood ?

CHAPTER XV.

HOW GOD'S PEOPLE SINNED AND WERE PUNISHED.

AFTER king Solomon was dead his son was king after him, as Solomon had been king after his father David. The name of Solomon's son was *Rehoboam*. I am sorry to say that most of the Israelites set themselves against king Rehoboam, and would not have him for their king, because they did not like him. This was very wrong, because God had appointed David to be king, and God chose that David's children should be kings after

him, in their several turns. But the Israelites cared more for themselves than for God, and so they made a king for themselves; and afterwards they became so very wicked that at last God said they should not live in the land of Canaan any longer. A long way off there was a country called Assyria, and God let the king of Assyria come with a great army, and carry away all the rebellious Israelites to Assyria; and they have never come back to this day. The rest of the Israelites—those who were descended from Jacob's fourth son Judah—followed their lawful king Rehoboam, and the kings which came after him; and so God let them remain in the land. These were called *Jews*.

But at last you will be sorry to hear the Jews also became so wicked that God let them also be taken away from their homes. Near Assyria there was another country called Babylon; and God let the king of Babylon carry the Jews away to his country, just as he had let the king of Assyria carry away the other Israelites to *his* country.

While the Jews were at Babylon some of them were sorry for all their wickedness, and asked God to forgive them. And God was very kind, and *did* forgive them: and at last there came a king whose name was Cyrus, and he gave the Jews leave to return to their own land, the land of Canaan. So some hundreds of Jews did return, and settled in

Jerusalem and the country round, and built again the Temple, which the soldiers of the king of Babylon had burnt.

Did the Jews remember what God had said about the Saviour Who was to come? Did they remember what God had said about Him first in the hearing of Adam and Eve, and afterwards to king David? Yes; and they not only remembered it, but they knew what it meant better than their fathers had known. This was because God had been sending prophets from time to time to tell His people more and more of what it meant. One of these prophets was called *Isaiah*, and another was called *Jeremiah*, and another was called *Daniel*: and there were a great many other prophets besides. These holy men wrote down in books what God taught them, and you may read it all in the Bible.

QUESTIONS ON THE CHAPTER.

When Solomon was dead who was king after him?

Were the Israelites glad to have him for their king?
Did they all obey him?

Whom did God let come against the greater number of the Israelites after some time? and whither did He take them?

What were the rest of God's people called?

Did God let them also be taken to Assyria?

Where did God let them be taken after some time longer?

Did any of them ever come back?

Tell me the names of some prophets who wrote down in books what God taught them.

CHAPTER XVI.

HOW GOD BEGAN TO FULFIL HIS PROMISE.

BETWEEN five and six hundred years had passed from the time when the Jews had come back from Babylon. And now the time came for God to fulfil His promise. God had never forgotten His promise; but He had not fulfilled it yet, because men were not ready to have it fulfilled.

Do you know how much a thousand is? A thousand is ten hundred. If you had ten baskets, and a hundred gooseberries in each basket, you would have a thousand gooseberries in all: a great many more, I think, than any one of you would be able to eat at once. Well, now, how many years do you think had passed away since God had first given the promise in the hearing of Adam and Eve? One thousand years? More! Two thousand years? More, again! Three thousand years? More still! God kept men waiting fully four thousand years before He fulfilled His promise. God always remembered His promise. He always meant to keep it, and when four thousand years had passed He *did* keep it.

There was one part of the land of Canaan which was called *Galilee*; and in Galilee there

was a town called *Nazareth*. The people who lived in *Nazareth* were Jews. Most of them were very wicked; but there were a few good people—people who loved God and tried to please Him, and one of these people was named Mary. Mary was very poor, but she was descended from the same great king *David*, about whom I told you before.* God meant her to be the mother of that Holy Child Who was to fight against Satan, and overcome him, and save men from death, and make all people happy, and be king for ever and ever. Mary, I say, was to be that Child's mother.

But *who* and *what* would that Child Himself be? Ah, my dear children, that is what I want you to know. Do you remember how the prophet Nathan had told King David from God that *God* would be the Child's Father, and that the Child would be God's Son? And so God would be the Child's Father in very deed. Do you remember my telling you how, in the One Blessed Godhead, there are Three Persons, God the Father, and God the Son, and God the Holy Ghost? Now it is very strange,—it is more wonderful than we can understand,—but it is *quite true*, that God the Father actually meant God the Son to be Mary's little Child! And God the Son actu-

* This is necessarily implied in the words of the angel, "The Lord God shall give unto Him the throne of *His father David*."—Luke i. 32.

ally meant to come down from heaven and be Mary's little Child really and truly.

So when the time was come for God to fulfil His promise, God sent an angel to speak to Mary. (*See the picture.*) Mary was frightened when she saw the angel; but the angel said, "Do not be afraid, Mary; God is pleased with you. He is going to send His Own Son to be a little child, and you are to be the child's mother."

Mary was still more astonished at this. And well she might: for think what a great honour it was which God was going to do to her! Was Mary proud at it? No: she was very meek and humble and obedient. Mary said, "Here I am: let God do with me as you have said."

Mary did not tell anybody about the angel's coming, or what the angel had said to her. But God told a holy woman named Elizabeth: and when Mary went to see her one day, Elizabeth cried out, "Blessed are you among women, and blessed is the Child Whom you are to have!" Then Mary knew that God must have told Elizabeth all about it; and Mary sang a song of praise to God for what He was doing. We sing that same song to God now in church. It begins, "My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour."

In the next chapter I shall tell you how Mary's little child was born.

QUESTIONS ON THE CHAPTER.

How long did God wait before He began to do what He had promised to Adam and Eve, Abraham and David?

Where did the Virgin Mary live?

Where was Nazareth?

Were the other people in Nazareth good or bad?

Who was S. Mary's child to be?

How did S. Mary know what was going to happen?

Did S. Mary say anything about it to any one else?

Tell me the name of a holy woman whom S. Mary went to see.

Did Elizabeth know what sort of a child God was going to give S. Mary? Who had taught her about it?

VERSE TO BE LEARNT.

The Second Person, God the Son,

Came down on earth to dwell;

Took flesh, and died upon the Cross,

To save from sin and hell.

CHAPTER XVII.

How CHRIST WAS BORN.

I TOLD you that in the town of Nazareth there were a few good people. I have told you about one good woman; the *Blessed Virgin Mary*, as we call her. I shall now tell you about a good man named Joseph. God meant him to be Mary's husband, in order that he might take care of her, and take care of the Holy

Child also Who was to be born. Joseph could not be the Child's father, for God was the Child's Father; but he would take care of the Holy Child *just as if he had* been It's father. Joseph was descended from king David, as Mary was. But he was poor, as well as Mary. Joseph was a carpenter; a carpenter, you know, makes various things of wood. Joseph used to make plough-handles and other wooden things.

Now about the time when Mary's little Child was to be born, a law was made that everybody should have his name written down in a book;* and there were people appointed in every town to write the names of those who belonged to that town. Where would Joseph and Mary have *their* names written down? In Nazareth? That was the town where they lived; but that was not the town to which they belonged: they belonged to a town a good many miles off, and which was called *Bethlehem*. Bethlehem had been the town of King David. Bethlehem, therefore, was the place to which they had to go.

So Joseph and Mary set out on their journey, and at last they came to Bethlehem. Bethlehem was full of people who had come to have their names written down. Joseph and Mary went to an inn, and said to the master of the inn, "Can you give us any room here?"

* This is the meaning of Luke ii. 1, in the Greek.

But the master of the inn said, "I have no room at all in the house, for the house is already full: the only place where there is any room is the stable." Not a very comfortable place, was it?

So Mary went into the stable, the place where the cows and asses were. And while she was there, the Holy Child was born, as the angel had said. That Child was God the Son, come to be Mary's little baby, and to have Mary for His mother. Think how Mary must have loved Him, and what care of Him she must have taken! She must have loved Him as much as she loved God His Father.

This Holy Child looked just like other babies; but He was never naughty. He cried, I dare say a great deal; but it was only when anything hurt Him, not because He was ever at all naughty. His heart was perfectly good, and had in it no naughtiness at all. He could not be naughty, because He is God the Son.

But what a place for God the Son to be born in! Not a grand palace, such as kings live in, but a stable where the cattle were! And Mary had no cradle to lay him in; so she was obliged to lay Him in the manger, where they put the hay for the cattle to eat. If any of you, my dear children, are at any time not as comfortable as you would like to be, you will, I hope, remember not to grumble; but think how, when God Himself became a

little child, He was born in a stable and laid in a manger.

QUESTIONS ON THE CHAPTER.

Tell me the name of some man who lived at Nazareth?

Was he good or bad?

What did God mean him to be?

What would he have to do for S. Mary's Holy Child, the Son of God?

Could he be the Holy Child's Father?

What sort of things used S. Joseph to make?

What had everybody to get done about the time when the Holy Child was to be born?

Where would S. Mary and S. Joseph get *their* names written down?

When they got to Bethlehem, to what sort of a place did they go?

Was there room for them there?

Where did they go then?

And while S. Mary was in the stable, what happened?

What did the Holy Child look like?

Was He like other little babies in *all* things?

In what thing was He *not* like them?

What Person in the Trinity was He?

VERSE TO BE LEARNT.

Once in royal David's city

Stood a lowly cattle-shed,

Where a Mother laid her Baby,

In a manger for His bed.

Mary was that Mother mild,

Jesus Christ her little child.

Hymns for Little Children.

CHAPTER XVIII.**ABOUT THE SHEPHERDS.**

WHEN S. Mary's holy Child was born it was night. Most people were in bed; but there were some people who were not in bed, but up and keeping awake. They were in the fields, taking care of sheep and goats. These men were called shepherds. Why were they taking care of their sheep and goats at night? Because in the land of Canaan or Palestine there were at that time wolves, and a sort of wild creatures something like foxes, and which were called jackals, and other wild beasts besides; and these animals used to prowl about at night; and if they found any stray sheep, or goat, or lamb, or kid, they would eat it up; and if they could get into a fold they would eat a good many, and worry the rest. So that the shepherds had to keep watch all night, in order that if any of those wild beasts came near they might either kill them or drive them away.


While these shepherds were sitting together, suddenly there shone round them a great light, brighter than the sun; and an angel came down from heaven right to where they were. The shepherds were very much frightened. But the angel said, "Do not be

frightened, for I am come to bring you some good news : good tidings of great joy, for you and all God's people ; for there is just born for you in Bethlehem a Saviour, the One Who is to be King for ever. He is the Lord Himself ; and if you want to know which is He, go and look for a Babe wrapped in swaddling clothes, and lying in a manger."

As soon as the angel had said this there appeared in a moment a whole multitude of blessed angels, and they began singing a song of praise to God. This was what they sang : — "Glory be to God in the highest, and on earth peace." We sometimes sing this to God in Church. When we do we are singing songs of angels. (*See the picture.*)

As soon as the angels were gone back to heaven the shepherds said one to another, "Let us now go to Bethlehem and see the Child." So they left their sheep and goats, and came quickly to Bethlehem. They found the inn where the stable was, and in the stable they found the Holy Child, just as the angel had said. Mary had wrapped him in long clothes, called swaddling-clothes, and she had laid Him in the manger, so that the beasts might not be able to tread upon Him. (*See the picture.*) Then the shepherds told Mary and Joseph how they had seen the angels, and what the first angel had told them.

You know now, my dear children, why we keep Christmas Day. We keep Christmas



Day in memory of God the Son's having been born. And this is why Christmas is such a happy time. You know also what we mean when we say in the Creed, "Jesus Christ, God's only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary." "Conceived by the Holy Ghost" means that God the Holy Ghost, made His Body for Him.

Let me hear you say now the beginning of the Creed. "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary."

QUESTIONS ON THE CHAPTER.

When S. Mary's holy Child was born, was it day or night?

Tell me of some people who were sitting up.

What were they doing?

What did they see? Who came down to them?

What did the angel say?

When the angel had done speaking, what more did the shepherds see?

And what did these angels sing?

Who made God the Son's body for Him?

VERSE TO BE LEARNT.

He came down to earth from heaven—

Who is God and Lord of all:

And His shelter was a stable,

And His cradle was a stall.

With the poor and mean and lowly,

Lived on earth our Saviour holy.

CHAPTER XIX.

THE CIRCUMCISION AND PRESENTATION.

WHEN S. Mary's holy Child was a week old, S. Joseph and S. Mary had Him circumcised ; that is, they had Him taken into the company of God's people. And when He was circumcised, they gave Him a name : the name of JESUS. The angel had told S. Mary that they were to give the holy Child this name ; and an angel (whether the same angel or another, I do not know) had said the same thing to S. Joseph. So now S. Joseph and S. Mary did as they had been bidden. Why do you think that the holy Child was to be called by this name JESUS rather than by any other ? Because the word "Jesus" means *Saviour* ; and this holy Child had come to save men from being harmed by Satan, and from doing wrong themselves. This is what the angel had said to Joseph :—"Thou shalt call His name JESUS, for *He* shall save His people from their sins." But though He had a man's name, He was still God the Son, and just as much so as ever. He was God the Son in our flesh. Therefore we call Him the *Lord Jesus*.

When the Lord Jesus had been born about

six weeks, S. Joseph and S. Mary took Him up to a large town, or rather a city, called *Jerusalem*. You have heard about Jerusalem before : it was the place where king Solomon had built the temple so many hundreds of years before. That temple, you know, had been burnt ; but when the Jews were come back from Babylon they built another temple, where the old one had stood, and here the Priests offered sacrifices and burnt incense before God, and the Levites sang psalms to Him, and the people used to go and pray. So to this place S. Joseph and S. Mary took the Lord Jesus, to set Him before God His Father, and to thank God for having given Him to S. Mary. No one might go inside the temple except the Priests. But outside there was a court or yard ; and as S. Joseph and S. Mary came into this court or yard, there met them two people, very old and very good ; an old man named *Simeon*, and an old woman named *Anna*. These old people had been longing for the Saviour to come, the One Who was to save people, and they were wishing very much to see Him before they died. And God was pleased to let them have their wish. So when S. Joseph and S. Mary were bringing in the Lord Jesus, God the Holy Ghost told Simeon to go to the temple ; so Simeon went ; and as soon as he saw the Lord Jesus, he said to S. Mary, " Will you let me take the Child into my arms ? " And

S. Mary gave him the Holy Child ; and then when Simeon had Him in his arms, he thanked God aloud ; uttering that same song which we sing so often in church, and which begins, "Lord, now lettest Thou Thy servant depart in peace." God put it into Anna's heart to go to the temple at the same time, and so she also had a sight of the Lord Jesus. (*See the picture.*)

Think what an honour it must have been for these old people to see God THE SON, and to take Him into their arms ! I hope, my dear children, that we shall see Him one day ; and then every eye will see Him. Those who love Him and try to please Him will be very glad to see Him ; and those who hate Him, and only care about pleasing themselves, will be very sorry. I hope you will be some of those who are glad to see Him ; and who watch for Him against the time when He may come, whatever that time may be.

QUESTIONS ON THE CHAPTER.

How old was the Holy Child when He was circumcised ?

What name was then given to Him ?

What does the word JESUS mean ?

When He had been born about six weeks, to what city did S. Joseph and S. Mary take Him ?

To what great building in Jerusalem did they take Him ?

What two old people met the Lord there ?

What did Simeon ask S. Mary to let him do ?

And when he had the Lord Jesus in his arms, what did he do then?

Shall we ever see the Lord Jesus?

What must we be doing against the time when He may come?

CHAPTER XX.

ABOUT THE WISE MEN.

THE Lord Jesus was about a year old, or perhaps rather more,* when there came to Bethlehem some strangers, who had come from a very long way off. I am going to tell you something about these strangers.

These strangers were very learned, and they were very rich as well. They lived in a country a long way to the east—out where the sun rises. About the time when the Lord Jesus was born, a great many people had come to expect that some very great person would be born; and just about the same time these wise men came to think that the great Person for Whom they were looking was *really* born.

* This is inferred from Matt. ii. 7-16; for although Herod would probably allow a wide margin, to cover possible inaccuracies as to the Lord's age, yet he could hardly have allowed more than a year.

How did they come to think so? Why, these men were very fond of watching the stars; and when they saw anything strange among the stars, they thought that surely something wonderful was going to happen. God does not like His people to be frightened by what they may see in the sky;* but these wise men did not know the true God; and so when one night they saw a *very strange star*, which they had never seen before, they said to themselves, "Surely some great person must have been born: surely it must be the same One Who is to be King over the Jews.

It was God Who had made that strange star shine; and He had done so because He knew these wise men wished to see the Lord Jesus, and to kneel down to Him; and because He knew that if the wise men saw such a star, they would make a journey to Palestine in hopes of seeing the Lord.

And so these wise men did. They took with them some gold, and some things which grew in their country—*myrrh*, which is good to keep things from decaying, and *frankincense*, which makes a sweet smell when it is being burnt. They took these things with them to give to the Lord Jesus, when they should see Him. In those countries when people go to

* Jer. x. 2:—"Thus saith the Lord: Learn ye not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

see a king, they always take him some presents.

The wise men said to themselves, "We shall find the newly-born king in Jerusalem; for Jerusalem is the chiefest city in all Palestine." But when they got to Jerusalem, no one could tell them anything about the young king, except that He would have to be somewhere at Bethlehem. So they had to start on their journey again: only this time they had not got to go so very far; for Bethlehem is not very far from Jerusalem, but only about six miles.* And now they were very glad; for God gave them the star again, and God made it move before them till it came and stopped over the place where the Lord Jesus was. S. Mary and S. Joseph were not in the stable now; they were in a house. The wise men came into the house, and they saw the Lord Jesus, and they knelt down to Him, and opened their bundles and boxes, and took out the presents which they had brought for Him—the gold, and the frankincense, and the myrrh.

So now I have told you about two companies of people whom God brought to see His Son: I have told you about the shepherds, and I have told you about the Wise Men.

* The teacher may be able to give the children some notion of this distance, by naming some place which is about the same distance from the place where he and they may happen to be.

The shepherds were Jews,—the wise men were Gentiles. And when the Lord Jesus was shown or made manifest to these Gentiles—that is what we call the *Epiphany*. We keep the Feast of the Epiphany five days after the Feast of the Circumcision.

What should *you* like to give the Lord Jesus? Would you give Him gold and frankincense and myrrh if you had those things? I hope you would; for He is our King, and if we give Him of the best things which we have, that shows that we love Him. But those who give Him their worst things, or who do not give Him anything at all except when they think that they must,—these people, I say, do not love Him more than a very little; or, I am afraid, do not love Him at all. Such people are ungrateful. I hope, my dear children, that you will never be like them. Remember that however much we may love God, God loves us a great deal more.

QUESTIONS ON THE CHAPTER.

About how old was the Lord Jesus when the wise men came?

Where did those wise men live?

What did they see in the sky, which made them think that a great king was born?

What did the wise men do when they saw the strange star?

What did they take with them?

Where did they go first?

Did they find the Lord Jesus there? Where then did they go next?

When they saw the Lord Jesus, what did they do?

What is that day called on which we have in memory how the wise men did see the Lord?

What sort of our things ought we to give to the Lord?

CHAPTER XXI.

THE FLIGHT INTO EGYPT.

I MUST now tell you about a wicked king called *Herod*, grandfather of that Herod of whom I told you before. This king Herod, the grandfather, (*Herod the Great*, as he was called), was in Jerusalem when the wise men came; and he was not at all pleased to hear that any one had been born to be king; for Herod thought that whoever the child was, it would be king one day instead of him. Herod was not willing that there should be any other king except himself. It was he who sent the wise men to Bethlehem; and he said to them, "When you have found the young Child, come back and tell me, that I also may go and worship Him."

Did Herod really mean to go and worship the Holy Child? No: he meant to kill Him.

But God the Father knew what was in Herod's mind, for He knows the thoughts of all men : and God did not mean to let Herod kill His Son. So one night when Joseph was asleep, God sent an angel to speak to Joseph. The angel came to him, and said, " King Herod means to kill the young Child. Get up and take him and His mother, and go into Egypt, and stay there until I come and speak to you again." So when the angel was gone, Joseph got up in the night and set off to go into Egypt. (*See the picture.*) Egypt was a country a great way off : it was the same country where God's people the Israelites had lived many hundreds of years before, and where they had been so badly used, until God sent Moses, and brought them out, and back to Canaan. But the Egyptians would not treat Joseph, or Mary, or the Holy Child, as the Egyptians had treated the Israelites before. God knew this ; and God knew that His Son would be quite safe in their country. So, as I told you, Joseph set off, and took Mary and the Holy Child with him ; and they all got safely into Egypt without King Herod's knowing anything about it.

Did the wise men go back and tell Herod, as Herod had bidden them ? No : for God spoke to them at night, and told them to go back to their own country another way, and not to go to Herod at all : and they did as God had told *them*. Herod waited and waited, and the

wise men never came, and so Herod could not tell who or where that Holy Child was Who was to be king.

Thus Herod was very angry. And what do you think he did? He thought, "I must kill this child somehow or other, and as I cannot find out which of all the children in Bethlehem it is Who is to be king, I will kill all the little children in Bethlehem together: and then I shall be sure to kill this Child, Whoever He is." What a wicked thought this was! But Herod was a man who did not care what wicked things he did, if only he might have his own way.

When that wicked thought came into king Herod's mind, he determined to do the thing. So he sent some soldiers,—men with swords,—and they went to every house in Bethlehem, and wherever they found a child two years old, or one which was not quite so big, they killed it. So on that day Bethlehem was full of mothers, crying over their poor little children whom the wicked king had killed. (*See the picture.*)

I hope, my dear children, that you will never be like him in this. You will never be kings as Herod was, but you must learn to give up your own way sometimes, and to do without things which you would like to have. Then you will become good children, and God will love you still more than He does now.

As for the poor little children whom Herod

had killed, God took care of their souls as soon as their souls went out of their bodies. And now those little children are at rest: they do not feel any more pain or sorrow: they see God: and one day God will join their souls on to their bodies again, and make their bodies all beautiful and glorious, and not let them die any more.

Those children were *innocents*: that is, they had never done anything wrong. And we keep a day in memory of them, soon after Christmas Day. The day which we keep in memory of them is called the *Innocents' Day*, or, the *Feast of the Holy Innocents*.

QUESTIONS ON THE CHAPTER.

Tell me the name of a certain wicked king.

Was Herod pleased to hear that there was to be any king besides himself?

What did he ask the wise men to do, when they had found out where the Lord Jesus was?

What did Herod mean to do?

Did he kill the Lord Jesus?

Who took the Lord Jesus away?

Who told S. Joseph to take Him away?

Where did S. Joseph take Him?

Did the wise men tell Herod where the Lord Jesus was?—Why not?

When Herod found that the wise men did not come back to him, what very wicked thing did he do?

What are those little children called whom Herod's soldiers killed?

CHAPTER XXII.

THE CHILDHOOD OF THE LORD JESUS.

You have heard, my dear children, how God the Father took care of His Son, the Holy Child Jesus. When king Herod's soldiers were killing the poor little babies in Bethlehem, the Lord Jesus was far away, where Herod's soldiers could not find Him: so that when the other babies were killed, He was quite safe.

What a piece of wickedness that was! You will be glad to hear that Herod did not live long after it. And when Herod was dead, and could do no more harm, God sent an angel to speak to Joseph again. The angel said, "Go back to Canaan again, and take Mary and the Holy Child with you: for king Herod is not alive, but dead." So Joseph took Mary, and the Holy Child, the Lord Jesus, and they all went back again to Canaan. They did not go to Bethlehem, but to the town of Nazareth, where Joseph and Mary had been wont to live before: and there they lived quietly and happily. And I have no doubt that the Lord Jesus lived just as poor children lived then, working as other children worked, and playing at the games at which

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other children played ;—except that the Lord Jesus never did anything wrong, no not in the least matter. He never thought a bad thought, He never spoke a bad word, He never did a bad deed. He was perfectly pure and good.

What a nice thing it is to know that the Lord Jesus was made like unto us in all things save only in sinfulness !* And yet Nazareth, where the Lord lived, was still a very wicked place, and there must have been plenty of wicked boys and girls, as well as wicked men and women, all around the Lord. The Lord Jesus grew up amongst them like a lamb among rough goats. And as He was made like unto us in weakness, so we can be made like unto Him in goodness.† You must remember this, my dear children, if ever you should be with other children who are bad.

How can you be made good, like what the Lord Jesus was ? It is the business of *God the Holy Ghost* to make you good ; as you will learn hereafter. The Holy Ghost is the Spirit of Christ Himself. And God gives the Holy Spirit to all those who ask Him.

Now you shall hear about something which happened when the Lord Jesus was twelve years old. You have heard about the temple which God had in Jerusalem : not the same temple which king Solomon had built, for

* Heb. iii. 17 ; iv. 15. † 1 John iii: 8.

that had, as you know, been burnt ; and I am speaking now about the Temple which had been built afterwards in its place. Now you must know that God wished His people to go to His temple, and to worship Him there, three times every year. Joseph and Mary lived a long way from Jerusalem, and could not go up there as often as they wished ; but they used to go up once every year, and when the Lord Jesus was twelve years old, they took Him with them. This was the first time that He had been to Jerusalem since the time when He was a baby, and had been presented before God.

When the day came for them to go back to Nazareth again, a great company of people went with them. These people were friends and neighbours of Joseph and Mary, and when it was evening, and they were stopping for the night, and going to have their supper, Joseph and Mary could not find the Lord Jesus. They had not seen Him all day : but they had thought that He was with some of their friends, and so had not taken any trouble about Him : now, however, they could not find Him anywhere. What could they do ? They asked their friends and neighbours : they said to each, " Have you seen Jesus ? " but all their friends and neighbours said " No. " So Joseph and Mary went back again the next morning to Jerusalem, and got to Jerusalem in the evening ; but still the Lord

Jesus was not to be found. How sad they must have been! Would not *your fathers and mothers* be sad if they had taken you to the next town, and lost you there? Think what a sad night that second night must have been! Two nights, and the Lord Jesus still away! Where could He be? Could He have gone away to His Father in heaven?

The next day, however, they found Him: and where do you think He was? He was in the temple. There were a great many rooms among the temple-buildings, and in some of these rooms there were schools held; and there were teachers there, teaching those who liked to learn about the Bible. And there was one room where several teachers were together talking. And that was the place where the Lord Jesus was. He was sitting in the middle of the teachers, listening to what they said, and asking them questions. And sometimes one or another of them asked a question of Him: and then He answered as children should. But all who were there wondered to see how well He answered, and how much He knew. (*See the picture.*)*

When Joseph and Mary saw Him, and saw what He was about, they were very much surprised: and Mary said to Him, "Son, why

* The writer cannot help remarking upon the error into which some artists have fallen, viz., of representing the Lord as if He had been *teaching*. He was not then *teaching*, but *modestly learning*.

have you done thus ? here have your father and I been looking for you, and grieving because we could not find you."

Then said the Lord Jesus, "How *is* it that you were looking for Me ? did you not know that I must be about My Father's business ?" He meant that He must be about *God's* business : for as He came to know things one by one in His mind, He came to know that although Mary was His Mother, yet His Father was not Joseph, but God. Joseph and Mary, however, did not then understand what He meant.

But now that Joseph and Mary were come to take Him home, He went with them back to Nazareth : and when He got there, He lived with them, and did all which they told Him. He was God,—God the Son,—and yet He put Himself under a man and a woman. He did not tell them that He was God, but lived just like one of us, except that He was perfectly good, and never did anything which was the least wrong. And as He grew older, He helped Joseph in his business. Joseph was a carpenter, and used to make wooden ploughs with which farmers might plough up the ground, and wooden yokes to put on the necks of oxen or asses, for harnessing them to ploughs or carts or carriages. And the Lord Jesus used to make the same things.* And

* So says a very early Christian tradition, preserved in S. Justin Martyr, who was martyred A. D. 164 or 167. See also Mark vi. 3.

as He grew older so He came to know more. And the more He learned, the more everybody used to love Him; and the more *God* used to love Him. This was because He was so good and kind to everybody. And so the Lord grew and grew until He had been in the world about thirty years.

QUESTIONS ON THE CHAPTER.

Did King Herod live long after he had had the poor little babies killed?

How did S. Joseph know when King Herod was dead?

Did S. Joseph stay in Egypt any longer?

Where did he and the Blessed Virgin Mary go?

Had the Lord Jesus any naughtiness in Him?

Did He ever think, or say, or do, anything which was naughty?

Were S. Joseph and S. Mary rich or poor?

How often did God wish His people to worship Him at Jerusalem?

Could S. Joseph and S. Mary go up to Jerusalem as often as three times a year? Why not?

How often *did* they go up?

How old was the Lord Jesus when they took Him up with them?

When S. Joseph and S. Mary had done worshipping God, did the Lord Jesus go back with them at first?

When did they first find out that the Lord Jesus was not with them?

Did they find Him that night? Did they find Him the next day? Did they find Him on the day after that? *Where* did they find Him?

What was He doing?

Whose business did He say that He must be doing?

Whom did He mean when he spoke of His Father?

Was S. Joseph His Father ?
Now that S. Joseph and S. Mary had found the
Lord, did the Lord go back with them ?
What work did He do as He grew up ?

VERSES TO BE LEARNT.

And through all His wondrous childhood
He would honour and obey,
Love, and watch, the lowly Maiden
In whose arms He lay.

Christian children all must be
Mild, obedient, good, as He.

For He is our childhood's Pattern ;

Day by day like us He grew ;
He was little, weak, and helpless ;

Tears and smiles like us He knew :

And He feeleth for our sadness,
And He shareth in our gladness.

Hymns for Little Children.

CHAPTER XXIII.

S. JOHN THE BAPTIST.

You heard, my dear children, in a former chapter, about two old and good people, Simeon and Anna. About the same time when those people lived, there lived two other old and good people ; and the names of these were *Zacharias* and *Elizabeth* ; Zacharias was a priest ; it was his business to take his turn

with the other priests in offering sacrifices to God on the altar, and burning incense before Him in the temple, and blessing God's people in God's name. And Elizabeth was Zacharias's wife : I have told you about her already. She it was whom the Blessed Virgin Mary had gone to see, after the angel had been speaking to *her*.

Now some time before the Lord Jesus Christ was born, God sent an angel to tell Zacharias that He was going to give him and Elizabeth a son. And God did as He had promised : and it so happened, that the child was born six months before the Lord Jesus. When the angel had spoken to Zacharias, he bade Zacharias call the child John : and Zacharias did as the angel bade him. (*See the picture.*)

When John grew up, he used to go away into wild places, called deserts or wildernesses ; like those wildernesses in which the Israelites had wandered so many hundreds of years before, after they were come out of Egypt and before they got into Canaan. In these deserts there were no houses, not many trees, and hardly any people. John liked to be there, because he loved God ; and when he was in the deserts he could think about God, and pray to God, as much as he liked, and without being disturbed. John used to sleep where he could : sometimes, perhaps, in a tent, but generally, I suppose, in the open air, or, at

best, in some cave, and on the hard ground. But John was not lazy; he cared more for God than for lying in bed.

What do you think he ate for food? John had no one to cook nice meals for him; he had no meat, no bread, no fish. But John was not dainty or greedy; and he was content with food of a very coarse kind. In those countries there often come very large swarms of creatures called *locusts*; they are like grasshoppers, only much larger; they have wings, with which they can fly, and long hind legs with which they can jump; and the people of those countries catch them, and dry them, and eat them; but they do not taste nice, and I do not think you would like them. John used to catch locusts when he saw any, and keep them for food; and he sometimes found honeycombs which wild bees had made, and he used to get the honey and eat that with his locusts. Perhaps you think that the honey was nice; but I fancy you would soon get tired of it if you had to eat it every day.

What clothes do you think that John wore? Not fine linen and warm flannel, and soft cloth made of sheep's wool; but things much more coarse than these. In those countries people make use of a large kind of beast, called a camel, for riding, and when they have heavy burdens to be carried. (*See the picture of the Wise Men's Journey.*) This

animal is covered with hair something like the hair of a dog, and they weave this hair into a very rough kind of cloth like sackcloth. Now this was the sort of stuff out of which John's garments were made: he wore a large kind of cloak, made of camel's hair, and fastened it about his waist with a leathern band called a girdle.

Thus John lived in the deserts, sometimes in one place and sometimes in another, until he was about thirty years old. And as he had been born only six months before the Lord Jesus, you will understand that the Lord Jesus was about the same age. But John was not along with the Lord Jesus; for John lived in the deserts, and the Lord Jesus lived at Nazareth.

QUESTIONS ON THE CHAPTER.

- What was Zacharias?
- What was it his business to do?
- Tell me the name of his wife.
- Were Zacharias and his wife old or young?
- Were they good or bad?
- Tell me what God was going to give Zacharias and his wife?
- How did they know what God was going to give them?
- When was the little son born? how long before the Lord Jesus Christ was born?
- What was the name of Zacharias's son?
- Why did Zacharias give him that name?
- Where did John live when he was grown up?
- What did he eat?
- Of what sort of stuff were John's clothes made?

CHAPTER XXIV.

HOW S. JOHN THE BAPTIST BEGAN TO PREACH.

ONE day when John was in a wilderness, God spoke to him. God said, "The time is now come for Me to let men see My Son, and hear what My Son will tell them: but you, John, must get people ready first. Go now into the country round, where My people the Jews are living, and tell them that they will soon see the One Who is coming to save men from Satan; and that they must stop doing wicked things, and be sorry for what they have done already. Then when any of them are sorry for what they have done, and come and confess it to you, and promise that they will try and do right for the time to come, you are to baptize them."

Did John know the Lord Jesus? Not very well. He did not know that Jesus was the Son of God; he only knew that He was very good indeed, so that there was no one like Him, no, not even John himself. But God said to John, "When the people come to be baptized, My Son will come among them; and the Holy Ghost will come down upon Him in the shape of a dove, and will stay upon Him: then you will know which My Son is."

So John went and did as God had told him. I shall now call him *Saint John*, that is, *Holy John*: because he was so good. He was not perfectly good, but he was better than most of the people around: for he had some help which in those days hardly anybody had, and nobody at all had in full measure: God's Spirit, the Holy Ghost, had always been in him: and it was the Holy Ghost Who had helped him to be good. I shall also call him *the Baptist*; which means, the Baptizer; because God sent him to baptize people.

S. John the Baptist went into the towns and villages and preached to the people. And when people came to him in the wilderness, he preached to them also. (*See the picture.*) This was what he said to them:—"A Saviour is coming, One Who is far greater than I am, and Who will give the Holy Spirit to those who are ready. He will take good people into heaven, but wicked people, and those who pretend to be good, but are not so really, He will cast into unquenchable fire. Give up, therefore, all your bad ways, and get ready to do as the Saviour will tell you when He comes."

Did the people do as S. John the Baptist advised them? Some of them did. Not all, I am sorry to say: for there were some who pretended to be good, and who thought themselves very good indeed already; and there were others who laughed at S. John, and

said he was quite mistaken, for that there was no such Person as the Holy Spirit, or indeed any spirit at all. These people were called *Sadducees*: those who pretended to be very good were called *Pharisees*. The Pharisees and the Sadducees listened to S. John; but they did not set themselves to do as he told them.

When the people had heard S. John preach, many of them wanted to know what they had to do themselves. So they said to him, "What must we do?" Then S. John said, "He who has two coats, let him give to him who has none: and he who has food, let him do the like." Then came some who had to gather money for the king, and they also said, "Master, what must we do?" And S. John said, "Do not make people pay you more than they ought." Then came some soldiers, and they asked the same question. And to them S. John said, "Do not fight to please yourselves; do not tell lies about people; and be content with your wages."

Then those people who were sorry for what they had done amiss in time past told S. John what they had done, and said they would try and do better for the time to come. Then S. John took them down to a river called the river Jordan, which ran near the wilderness, and there he baptized them; that is, he either dipped them in the water altogether, or else poured water over their heads. This was

to show them that God would forgive their sins.

Many of the Pharisees and Sadducees came to be baptized along with the rest ; but S. John knew that they did not wish to become better, but only cared to be thought well of by other people. I suppose God told him what sort of people they were. He said to them, "What do *you* come here for? You are no better than poisonous serpents ; you are the children of the devil. If you want to be saved, go and do what is right." But the Pharisees and some other Jews were so angry at this, that they went away, and would not be baptized at all.* It was very wrong of them to do this ; and very foolish as well. When S. John said things which came home to them, and pricked them, and made them feel guilty and ashamed, they ought to have stayed by him all the more. But these men did not really love God at all, and so they could not bear to hear what God's servant told them.

At last S. John saw the Lord Jesus come to be baptized. Now S. John knew how good the Lord Jesus was ; he knew that he had never done anything wrong at all, so he did not wish to baptize Him. He said, "You ought to baptize *me*, not I You." You see how humble S. John was : for S. John did not know that the Lord Jesus was anything

* Luke vii. 30.

more than a very good man. But the Lord said to him, "No : God sent you to baptize people, and you must baptize Me also: for this is how you and I are to do what God will have us do." Then S. John did not hinder Him any more, but baptized Him. (*See the picture.*) And what do you think happened? Why, heaven opened, and the Holy Ghost came down upon the Lord Jesus like a dove, and God the Father spoke with a voice and said, "This is My beloved Son, in Whom I am well pleased." No one saw or heard this, except S. John and the Lord Jesus Himself. But when St. John saw and heard it, then he knew Who it was Who was come to save men.

QUESTIONS ON THE CHAPTER.

To whom did God tell S. John to go?

Whom was S. John to tell them that they would soon see?

What was he to bid them do, in order to get ready for the Saviour?

When any of them were sorry for their sins, what was S. John to do to them?

Would God's Son come to be baptized along with the rest of the people?

How would S. John know which was God's Son?

Was S. John very good? How had he come to be so?

Did all the people do as S. John bade them?

Who were the Pharisees? And the Sadducees?

When the people asked S. John what they had got to do, what did he tell them?

When people came who had to gather money for the king, what did he say to them?

What did he say to the soldiers?

How did S. John baptize the people?

What had they got to tell S. John before he baptized them?

Did any Pharisees or Sadducees come to be baptized?

Were any of the Pharisees baptized?

When the Lord Jesus came to be baptized, did S. John wish to baptize Him?

Did S. John baptize Him afterwards?

What did S. John then see?

What did he hear?

Who was It that spoke?

CHAPTER XXV.

CHRIST'S TEMPTATION.

THE Lord Jesus had been in the world now about thirty years. All that time He had been keeping His Father's commandments, and doing what Mary His blessed mother told Him; and also what Joseph told Him, as long as Joseph lived; but most likely Joseph was now dead. And you heard, my dear children, in the last chapter, how, when the Lord Jesus was baptized, the Holy Ghost came down upon Him.

Why did the Holy Ghost come down upon

the Lord Jesus ? To make Him strong for doing what He had to do next. But was not the Lord Jesus God ? was He not God the Son ? and was He not then as strong already as He wanted to be ? Yes ; but you must remember that He had now got a body, and a soul, and a spirit like what you and I have : He had not had these always,—He had not had them before He was made man,—but now He was both God and man, and His body and soul and spirit needed strengthening, and that was why the Holy Ghost had come down upon Him when He was baptized.

As soon as the Holy Ghost had come down upon the Lord, He hurried the Lord away into a wilderness. I do not know which the wilderness was into which He hurried Him ; but it was a place where there were a great many wild beasts ; and these creatures would have eaten the Lord Jesus up, if God His Father had not taken care of Him.

The Lord Jesus stayed in this wilderness forty days and forty nights—nearly six whole weeks. (*See the picture.*) All that time He ate nothing : but God His Father kept Him alive. This eating nothing is called *fasting*. Some of you know that in the spring of the year we keep forty days in memory of how the Lord Jesus fasted so long : and on those days many Christians, who wish to be like the Lord Jesus, try and do with as little food as they can : and they do not take pains to eat

nice food at all. I hope, my dear children, that you will learn to do something of this kind when you are older. Our forty days of fasting are called the forty days of Lent ; and the first of them is called Ash-Wednesday.

It was not a pleasant thing to go without food so long : but there was another thing which pained the Lord Jesus much more. All that time Satan was with the Lord, trying to get Him to do wrong. This is called *tempting* Him. Satan had tempted Eve, and now he tempted the Lord Jesus.

When Satan saw how hungry the Lord was, he said to Him, " If you are the Son of God, turn these stones into bread." For there were a great many stones in the place where the Lord was, and, I dare say, great rocks as well.

Could the Lord Jesus have turned the stones into bread ? Certainly He could ; for *He* is Almighty, as well as God the Father. But He knew that it was not time for Him to eat yet, and He would not eat until that time was come which God the Father had appointed.

Then Satan carried Him away to Jerusalem, and took Him up to the top of the Temple. Now the Temple was very high, and it was built on a very high hill, which looked down into a very deep valley. Then said Satan, " If you are the Son of God, throw yourself down : you will not be hurt, for God

has promised to send His angels to take care of you, and the Bible says so." The Bible, you know, is a holy book which God taught various holy people to write.

Would it be right of you to go to the top of the house and jump down? No; it would be very wrong. And so for the Lord Jesus: the proper way of coming down was by the stairs; and He would not come down by any way which was not proper.

There was one other wrong thing which Satan tried to get the Lord to do. He took Him to the top of a very high mountain, and showed Him in a moment of time all the most beautiful things in the world: fine houses and lands, and woods and gardens, armies of soldiers and fleets of ships, horses and carriages, and gold and silver, and all sorts of things which people wish or like to have. "Now," said Satan, "all this is mine; but if You will kneel down to me I will give it all to You."

What an awfully wicked thing, to kneel down to Satan! But the Lord soon put Satan to silence. "Go away, Satan," He said; "for the Bible says, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

When Satan found that he could not get the Lord to do anything wrong at all, he went away; and then God the Father sent some angels, and they brought the Lord some food.

This is how the Lord overcame Satan the

first time that Satan tempted Him. And when we set against Satan, and will not do what he wishes, he will go away from us as he did from the Lord. The Bible says, "Resist the devil, and he will flee from you."*

QUESTIONS ON THE CHAPTER.

- How long had the Lord Jesus been in the world?
- What sort of things had He been doing all that time?
- Why did God the Holy Ghost come down upon Him?
- When the Holy Ghost had come down upon Him, where did He take Him?
- What sort of creatures were in the wilderness?
- Was the Lord hurt by them? How was He kept safe?
- How long did He stay in the wilderness?
- What did He eat?
- What do we call doing without food?
- What are *our* forty days of fasting called?
- What is the first of them called?
- Who was with the Lord during *His* forty days' fast?
- What was Satan trying to do?
- What was the first thing which Satan tempted the Lord to do?
- Where did Satan then take Him?
- What did he tempt the Lord to do then?
- Where else did Satan take Him?
- What did he show Him?
- And Satan said, "All this I will give you, if you will —" do what?
- Would the Lord do anything which Satan asked Him to do?
- When Satan was gone, who came?
- What did they bring for the Lord?

* James iv. 7.

CHAPTER XXVI.

CHRIST'S DISCIPLES.

THE time was now come for the Lord Jesus to tell people about God the Father, and how the Father had sent Him into the world. So when those forty days were over whereof I told you in the last chapter,—those forty days which the Lord spent in the wilderness,—He went back again to the place where S. John the Baptist was preaching and baptizing. Now S. John had some people who kept near him, that he might teach them how to please God. These people were called S. John's *disciples*. The word "disciple" means *learner*. These people used to learn of S. John the Baptist.

One day, about four o'clock in the afternoon, S. John the Baptist and two of his disciples were standing together, when he saw the Lord Jesus walking a little way off. Now S. John wished his disciples to know the Lord Jesus: so he said to them, "There is God's Lamb." So the two disciples left S. John and went after the Lord Jesus. The Lord heard them walking behind Him, and He looked back, and said, "What do you want?" "Master," said they, "where do You live?" "Come, and you shall see," said He. So they went with Him, and stopped with

Him all the rest of the afternoon. Was not that a pleasant thing, to be with the Lord Jesus ?

Why did S. John call the Lord Jesus God's Lamb ? Partly because He was so good, and gentle, and patient, and partly because as lambs were killed in the Temple every day as sacrifices to God, so the Lord Jesus would have to die, and be a sacrifice for men's sins. Therefore it was that S. John had said, only the day before, " There is the Lamb of God, Who is taking away the sin of the world."

As soon as these disciples had come to know the Lord Jesus for themselves, they wished to get other people also to know Him. One of them was named *Andrew* ; and Andrew had a brother named *Simon* : so both the disciples went to fetch Simon, and Andrew was the first to find him : and thus Simon also became the Lord's third disciple. When the Lord saw him, He said, " You shall be called Peter." The word *Peter* means a rock,* or stone.

The next day the Lord found another man named *Philip*, and called him to be another disciple : and Philip found another : so now the Lord had five disciples. When Philip brought the fifth disciple to the Lord (I will not tell you this fifth disciple's name, as it might be too long for you to remember), the Lord said, " Here is a man who never tells lies, but always both speaks the truth with his lips and thinks the truth in his heart."

* See *Lessons on the Kingdom*, p. 18, note (1).

Then said the new disciple, "How do you come to know me?" Then the Lord answered, "Before Philip called you, when you were under the fig-tree, I saw you." Then the disciple saw that the Lord Jesus was not a common man; and he said, "Why, Master, You must be the Son of God! You must be the One Who is to be King!"

The Lord Jesus could see not only where people were hid, but also into people's hearts. He could do this because He is God.

Why did the Lord allow these people to be with Him? Why did He call some people to come with Him? Because He was now going to teach people about God His Father, and how He Himself had come forth from the Father: and He would begin by teaching these.

Afterwards the Lord got more disciples. Those five of whom I have now told you, together with seven others, made up twelve in all. The Lord had other disciples besides, but these were the chief. I will not tell you the names of all; but I will tell you the names of two more, besides those which you know already. The two of whom I am thinking now were two brothers: their names were *James* and *John*. They, as well as Peter and Andrew, were fishermen; and used to catch fish with nets and lines.

So now you have heard about Andrew and Peter, and Philip and James and John. These loved to be with the Lord Jesus. And they used to be with Him a great deal. But as

first they were not with the Lord always, but used still to go out on the water in boats, and catch fish. (*See Picture of the Miraculous Draught of Fishes.*) It was not until afterwards that the Lord called them away from their fishing, that they might be with Him always.

QUESTIONS ON THE CHAPTER.

What does the word "disciple" mean?

Tell me of some one who had disciples.

When S. John the Baptist was with two of his disciples, and saw the Lord at a little distance, what did he call Him?

What did the two disciples then do?

Tell me the name of one of these disciples.

Why did S. John the Baptist call the Lord *God's Lamb*?

Tell me the names of some more men who became disciples of the Lord Jesus.

What used some of those disciples to do in the way of getting their livelihood?

VERSES TO BE LEARNT.

Jesu, meek and gentle,
 Son of God most high,
 Pitying, loving Saviour,
 Hear Thy children's cry!

Pardon our offences,
 Loose our captive chains,
 Break down every idol
 Which our soul detains!

Give us holy freedom,
 Fill our hearts with love!
 Draw us, holy Jesus,
 To the realms above.

Hymns Ancient and Modern.

CHAPTER XXVII.

CHRIST'S FIRST MIRACLE.

WHEN the Lord Jesus had got this little band of disciples, He went away with them to a town near where He had lived when a child. The name of the town was *Cana*.

In this town there was a feast just beginning; and the man who gave the feast asked the Lord Jesus to come, and His disciples too. They went; and the Lord's Mother also was there, the blessed Virgin Mary.

There was some wine at the feast for the guests to drink; but for some reason or other, I do not know what, it came to an end before the feast was done. That was not a very pleasant thing: what would the guests do, the people who had been asked?

S. Mary, the Lord's blessed Mother, saw that the wine was all gone. She said to her Son, "They have no wine." She wished the Lord Jesus to find some more. Could the Lord Jesus give the people more wine? Yes; for you know that He is God, and that it was He by Whom God the Father made all things at first. But He would not give the wine until the proper time had come: and I think He was not quite pleased with His Mother for being in such a hurry about it: for His

time must of course be the best, because He is God, and He knows perfectly well both *how* to do everything and *when* to do everything.

However, Mary knew that her Son would give the people wine; so she turned to the servants and said to them, "Do whatever He bids you." What do you think the Lord would bid them do? Would He give them money, and bid them go and buy some wine? You shall hear.

In the room where the feast was going on, there were six large vessels like tubs, of stoneware, large enough for a little child to lie down in. The Lord said to the servants, "Fill those vessels with water:" and they filled them up to the brim. When they were all full, He said, "Dip some out now, and take it to the master of the feast." The servants did so; and as they dipped it out they found that it was wine. The Lord Jesus had turned the water into excellent wine.

When the master of the feast had tasted the wine, he said, "This is better wine than what we were drinking before." And then, I suppose, the servants told him how the wine was got.

This which the Lord had done was called a *miracle*. I shall tell you another time about some more miracles which the Lord wrought. The reason why He wrought miracles was to show the people that He had within Him a *power greater* than that of a man: and when

they marked at the same time how very good and holy He was, they would know that the power was of God.

Did the people then believe that He had come from God, when they saw His miracles? S. Mary, His Mother, did; and the disciples did; but, I am sorry to say, hardly any one did besides. Was not that a sad thing? But you know that most of the people who lived at Nazareth were wicked, and did not care about God at all: and I am afraid that the people at Cana were like them.

This turning of water into wine was the first miracle which the Lord ever did. You see how the Lord likes people to be happy; and how He likes to have people enjoy themselves. The Lord does not like people to mope, and be sulky, and make themselves miserable: He only wishes that while people enjoy themselves with what He gives them, they may not let themselves be selfish or greedy, or do anything which is wrong. And when we enjoy our food and drink, and thank God for it, the Lord is pleased, and God the Father also.

QUESTIONS ON THE CHAPTER.

Tell me the name of a place to which the Lord went with His disciples.

What was going on in one of the houses in Cana?

Tell me of some who were asked to the feast.

Was there enough wine at first for the people at the feast to drink?

What did the Lord bid the servants do?

And when they had filled the jars full, what did He bid them do then?

And as they dipped the water out, what happened?

What sort of wine was it?

What was this wonderful doing called?

Did *any* of those who saw the miracle believe that the Lord Jesus was the Son of God?

Were there *many* who so believed?

What does this miracle teach us that God likes people to be?

What ought we to do when we take our common food and drink?

CHAPTER XXVIII.

CHRIST'S PREACHING.

I told you that the Lord wrought some other miracles after He had turned the water into wine. Of what sort were these miracles? Most of them were miracles of *healing*: the Lord *healed* people who were sick: that is, He made them well. Sometimes He spoke to them, and made them well by speaking: sometimes He touched them, and made them well by touching: sometimes He let them touch Him, or touch His clothes: and sometimes He did nothing at all to them which you could see, but made them well by merely saying to Himself that they *should* be well. So

wherever the Lord went, a great many sick people came about Him to be made well; and He always did make them well.

One day, when a very great many people were about Him, He went up to the top of a mountain, and sat down there. This was to show the people that He was ready to teach them. So when the Lord had sat down, His disciples came to Him, and the rest of the people stood round and listened.

Should you like to hear some of what the Lord said? It would take too long to tell you all, and you could not understand it all; but I can tell you a little which you *will* understand. He was speaking about His Father's Commandments: and He said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."*

Who knows what an *enemy* is? It is, some one who hates you, and tries to do you harm. The Lord said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do

* These texts may be repeated to the children over and over again in after lessons, until they know them by heart. They should say them word for word after the teacher.

good to them that hate you, and pray for them which despitefully use you and persecute you : that ye may be the children of your Father Which is in heaven ; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The Lord taught His disciples how to pray. He taught them this prayer:—"Our Father Which art in heaven, Hallowed be Thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil." What does this mean? What is meant by "Hallowed be Thy Name?" It means, Let Thy Name be praised and honoured. What are trespasses? Trespasses are sins. What is temptation? Temptation is the being asked to do wrong.

And the Lord said, "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." That means, When a Christian asks God for anything, God will give it him, if it is good for him to have it.

Many people called the Lord Jesus "Lord" and "Master." So He said, "Not every one that saith unto Me, Lord, Lord, shall enter

into the kingdom of heaven ; but he that doeth the will of My Father Which is in heaven." And He said further, " Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man which built his house upon a rock ; and the rain descended, and the floods came, and the winds bléw, and beat upon that house ; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell, and great was the fall of it."

I hope, my dear children, that whenever you hear any sayings of the Lord, you will always set about doing them. And I have told you of one thing to-day, which you will, I dare say, be able to do very soon : I mean when any one pinches you or hits you. The next time that any one does so, you can keep yourselves from hitting or pinching in return. And the Lord Jesus will see you, and He will know *why* you do not hit or pinch in return, and He will be pleased with you.

QUESTIONS ON THE CHAPTER.

Tell me what sort of things the Lord used to do to sick people for the purpose of making them well.

Which is best, teaching God's Commandments to others, or doing them oneself?

How ought we to treat those who do us harm?

Like Whom ought we to be?

How ought we to desire that God's Name may be treated?

What ought we to desire about God's Kingdom?

What ought we to desire about God's Will?

What are we to ask God to give us?

Who are they that will get to heaven at last?

CHAPTER XXIX.

HOW CHRIST HEALED THE LEPER, AND THE CENTURION'S SERVANT.

WHEN the Lord had ended all which He had to say at that time, He went down the mountain, and His disciples went with Him. There was also a great crowd of people besides—people who liked to hear Him talk, and wanted to see what He was going to do.

In the crowd of people there came a leper. What is a leper? A leper is a person who has got the leprosy. What is the leprosy? The leprosy is a very horrible disease, in which at first the skin becomes very white, and afterwards the limbs rot off one by one. We have not any lepers, thank God, amongst us; but in the countries of the East, where

the Lord was, there were some ; and there are some there now.

This poor leper came to the Lord, and knelt down before Him, and said, "Lord, if Thou art willing, Thou canst make me well." I suppose he had heard how the Lord had made some other people well. Was the Lord willing to make him well ? Yes. He said, "I am willing : be thou well !" and as he spoke, He stretched His hand out and touched the poor man : and as soon as He did so the man was made well. Then the Lord said, "Do not talk about it to any one, but go to the temple, and show yourself to one of the priests there, and offer a sacrifice to God, to thank Him for having made you well."

About the same time there was a centurion who had a sick servant. What is a centurion ? A centurion was an officer who was set over a hundred soldiers. It was the business of a centurion to keep his soldiers in good order, and to lead them out to battle.

This centurion had, I say, a sick servant ; and he wished very much that the Lord should make him well ; but he did not think that he was good enough to speak to the Lord himself, so he got some other people who were called *elders*, to speak to the Lord for him. These elders went and asked the Lord to come, and the Lord said He would ; so He went with them.

But after the centurion had asked those

people to go to the Lord, and after they had started on their way, he thought again that he was not good enough to have the Lord come to him at all ; so he asked some of his friends to go and meet the Lord, and ask Him not to trouble Himself.

These friends went, as the centurion had asked them ; and when the Lord was only a little way from the centurion's house, they met Him, and said what the centurion had asked them to say. What had the centurion asked them to say ? It was this : " Lord, trouble not Thyself ; for I am not good enough to have Thee come under my roof. And if Thou only speakest, that will be quite enough. When I tell my soldiers to come or to go, they do just as I tell them ; and so when Thou biddest the sickness go away from my servant, it will be sure to go at Thy bidding."

When the centurion's friends had said this, the Lord turned round and said to the people who were with him, " Even in My Own people I have not found so great faith as there is in this centurion." And when the centurion's friends got back to the house they found the servant quite well. The Lord Jesus had made him well without going up to him.

What is faith ? Faith is believing whatever God will have us believe. God would have people believe that the Lord Jesus had come from Him. The centurion believed this, and so we say that the centurion had faith.

You, my dear children, are learning to believe in the Lord Jesus now. You are learning more about Him than the centurion knew. You have learnt that He is God ; and I hope you will believe in Him and love Him always. And then you will think humbly of yourselves, as the centurion thought of *himself* : you will remember that you are really much worse than you seem to be. The more people believe in the Lord Jesus, the more humble they are in themselves. When people think humbly of themselves, that is called *humility*. Faith and humility always go together.

QUESTIONS ON THE CHAPTER.

What is a person called who has the leprosy?

What happens to such people?

How did the Lord heal the leper of whom I have told you?

Where did the Lord tell him to go? To whom was he to show himself? and what was he to do?

What was a person called who was an officer over a hundred soldiers?

What sort of a person was that centurion of whom you have heard?

What did he want the Lord to do?

How did he ask the Lord to do it?

Why did he not go to the Lord himself?

What did he ask his friends afterwards to say to the Lord?

Did the Lord go any further, when he met the friends?

Did the centurion's servant remain sick?

When people believe what God would have them believe, what is that called ?

Where did the Lord find most faith ; in His own people, or in this centurion ?

VERSES TO BE LEARNT.

Heal us, Emmanuel ! here we are,
Waiting to feel Thy touch.
Deep-wounded souls to Thee repair,
And, Saviour, we are such.

Our faith is feeble, we confess ;
We faintly trust Thy word :
But wilt Thou pity us the less ?
Be that far from Thee, Lord !

CHAPTER XXX.

THE HEALING OF THE MAN WHO HAD A PALSY.

ONE day the Lord was sitting and teaching people in a house. The room where He sat was full of people, so that there was no room for any more to come in. The people liked listening to the Lord, and they attended to what He said ; and I hope some of them used to do what He told them.

While the Lord was teaching on this day, and they were listening to him, there was a noise on the roof. It seemed as if some men

were moving about on the roof, and as if they had got with them up there some heavy weight. And then there was a sound as of digging and breaking, and at last there came a hole in the roof, and something was let down through the hole with ropes. What was it?

It was a bed, something like a mattress; and on the bed there lay a poor man who had a disease called the palsy. When a person has the palsy he cannot move his limbs about; or, if he can move some, he cannot move all. This poor man had the palsy. He and his friends believed that the Lord Jesus could make him well, and his friends had carried him to the house where the Lord was; but when they had got near the door they found how full the house was, so that there was a crowd even outside the door, and there was no getting in; and so they had taken the man up on the roof, and let him down in his bed right before that spot where the Lord was sitting. (You must know that the houses in those countries have their roofs not slanting, but flat, so that you can walk about upon them. And some people, I believe, have even little gardens upon their roofs.)

The Lord was much pleased to see how these people trusted in Him; and He determined to do what they wanted Him to do. But first He did something which they had not asked. What do you think that was?

When you have done anything wrong, and are sorry for it, what do you wish your fathers and mothers to do? To forgive you, I suppose. Now this man had done some wrong things; and he wanted God to forgive him for them. The Lord saw that he was really sorry; and so He said to him, "Son, be of good cheer; your sins are forgiven you."

How glad the man must have been to be told that God had forgiven him! But some of the people who were sitting by found fault, and said, "Who can forgive sins but God only?"

It was wrong to think this, for God can give any one power to forgive sins if He chooses; and when His Son had become Man, God had given some of that power to Him.

The Lord Jesus, however, knew what these people were thinking, and He reproved them for it. He said, "Why are you thinking these wrong things? I am Man, and God gave Me some power to forgive sins because I *am* Man;* and you may know that I am telling you true, by what I am going to do now;" and then the Lord turned to the sick man, and said, "Get up, take up your bed, and carry it to your house."

Up got the sick man, and did just as the Lord had bidden him. Then the people saw

* This is obviously the force of the Lord's argument. He says in effect much the same thing, John v. 27.

that the Lord Jesus could both make people's *bodies* well, and also make their *souls* well; and they thanked God that He had not kept His power all to Himself, but had given some of it to One Who was Man.

Some time afterwards the Lord Jesus gave some of His disciples a share in the same power to forgive sins, which God the Father had given Him, so that they also might tell people that their sins were forgiven when they saw that the people were sorry. Was not that a good thing?

QUESTIONS ON THE CHAPTER.

How did the friends of this sick man bring him to the Lord?

Why did they let him down through the roof?

Did the Lord heal the man at once?

What did He do first?

How did the Lord Jesus get power to forgive sins?

Did the Lord Jesus keep this power always to Himself?

CHAPTER XXXI.

THE PENITENT WOMAN.


ONE day a man named Simon (not Simon Peter, but another Simon) asked the Lord to come and dine with him. I do not know *why* he asked the Lord, for he did not love the

Lord more than a little ; or perhaps not at all. But the Lord would not say " No," even to Simon.

Simon was proud and uncivil, and did not think it worth while to treat the Lord courteously. It is not a hard thing to be civil ; it is a very easy thing ; but Simon thought he was too great a man to show civility even to the Lord Jesus. Now you think, perhaps, that if Simon had only known Who and What the Lord Jesus was, he would not have behaved as he did. But this shows you, my dear children, that uncivil people sometimes make mistakes, and really come to look very foolish, and even wicked.

In those countries, and at that time, when a man asked another to dinner or supper, he gave him water to wash his feet from the dust, and oil to put on his head, to make his hair look smooth, and gave him a kiss in token of friendship. But Simon did not do any one of these things to the Lord.

In those countries, when people took their dinners or their suppers, they did not sit on chairs as we do, but used to lie on couches like beds. Now, while this dinner was going on in Simon's house, some one came in and went behind the Lord as He lay on His couch by the table. Who was it ? It was a woman who had been very naughty, but who was now very sorry for her naughtiness. She had seen the Lord go into Simon's house, and she



wished to tell Him how sorry she was. She did not dare to speak to the Lord, but she stood behind Him, weeping very much. Her tears fell fast upon the Lord's feet, so that with her tears she washed them, and then she wiped them with her long hair. She had brought with her a pot or box of sweet ointment; and when she had washed the Lord's feet and wiped them, she kissed them again and again, and broke her box and anointed the Lord's feet with the ointment.

Simon was very much surprised to see all this. He said to himself, "If Jesus had been a prophet, He would have known what a sinner this woman is." He thought that if the Lord *had* known, He would not have let the woman touch Him. But Simon did not say aloud what he was thinking in his mind.

Did the Lord know how naughty that poor woman had been? Yes; and He knew, too, what Simon was thinking. He knows all things, because He is God—God the Son.

Presently He spoke to Simon: "Simon, I have somewhat to tell you." "Say on, Master," said Simon. "There were," said the Lord, "two men who owed some money to another man. One had to pay him five hundred pence, and the other had to pay him fifty. And when they had neither of them anything to pay, he forgave them both, so that they should not have to pay him anything. Tell me, then, which of them will love

him most?" "I suppose," said Simon, "it will be the one to whom he forgave most." "Very true," said the Lord: "Now do you see that woman? I came here into your house; you did not give Me any water for My feet; but she washed My feet with tears, and wiped them with the hairs of her head. You did not give Me a kiss; but she has been kissing My feet ever since I came in. You did not give Me anything to put on My head; no, not even common oil; but she has been anointing My feet with ointment. So you may be sure that her sins, which are many, are forgiven, because she loves so much; but when a person has little forgiven him, he will love little." Then the Lord said to the woman, "Your sins are forgiven you."

I am sorry to say that some of the other people who were at the table began to say to themselves the same sort of things which the people did of whom I told you in the last chapter; they thought that no one could forgive sins except God. But the Lord spoke again to the woman, and said, "You believed that I would forgive your sins,—now they are forgiven, and you may go away and be happy."

When people now-a-days are sorry for their sins and confess them, then the Lord's ministers may tell them that their sins also are forgiven. The Lord Jesus says that they may. Then the Lord Jesus forgives them Himself. You

see how kind the Lord is even to those who have vexed and grieved Him most. Do not you think that we ought to love Him as much as that poor woman did?

QUESTIONS ON THE CHAPTER.

Tell me the name of the man who once asked the Lord to dine with Him.

Tell me some things which Simon did *not* do for the Lord.

While the dinner was going on, what person came in?

What sort of a woman was she?

What did she do to the Lord?

Why did she do all this to Him?

What did the Lord tell Simon about the woman's sins?

What did He say about them to the woman?

To whom has the Lord given some power to tell people now that their sins are forgiven?

What may people do who have sinned, and are sorry, and wish to have their sins forgiven?

HYMN TO BE LEARNT.

Hark, my soul! it is the Lord :
'Tis thy Saviour : hear His word :
Jesus speaks, and speaks to thee :
" Say, poor sinner, lov'st thou Me ?

" I delivered thee when bound,
And when wounded, healed thy wound ;
Sought thee wandering, set thee right,
Turn'd thy darkness into light.

"Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will I remember thee.

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.

"Thou shalt see My glory soon,
When the work of grace is done;
Partner of My throne shalt be:
Say, poor sinner, lov'st thou Me?"

Lord! it is my chief complaint
That my love is weak and faint:
Yet I love Thee, and adore:
O for grace to love Thee more!

CHAPTER XXXII.

HOW CHRIST RAISED THE WIDOW'S SON.

You shall hear about some more miracles which the Lord Jesus wrought. This chapter is about one of the most wonderful of them.

The day after the Lord had made the centurion's servant well, He went to a town which was called Nain. There were many of His disciples with Him, and a great many people besides. Nain was a town which had

walls all round ; and in the walls there were very large doors, called gates, through which you had to go when you came in or went out.

Now it so happened that just before the Lord got up to the gate, a great many people came out. It was a funeral procession. Some men were carrying the dead body of a young man to the burying-ground, where they were going to bury it. The body of the young man was lying on a thing like a narrow bedstead, and which was called a bier. After the bier there came an old woman, crying very much. She was the young man's mother ; and she was a widow, that is, her husband was dead. She had no other children except this young man ; and now he was dead, she was left quite alone. The other people who were with her had come to comfort her ; but still she went on crying.

The Lord Jesus was very sorry to see her grief. Satan likes to see people unhappy and in pain ; but the Lord Jesus likes to see people happy and joyful. He knew exactly why this poor old woman was crying. He knew that the dead man whom they were going to bury had been her son, and that she had now neither husband nor children alive. How came he to know all this ? Because He is God, and knows all things.

When the Lord saw this poor woman crying, He said to her, " Do not cry : " and then

he went up to the bier and touched it. The men who were carrying it stopped : and then the Lord spoke to the dead man, and said : " Young man, I say unto thee, Arise."

And as the Lord spoke, he brought back the young man's soul and spirit from the place whither they had gone, and joined them again to the body, so that the young man became alive, as he had been before. He sat up and began to speak. Then the Lord said to the poor mother, " Here is your son."

All the people who saw it were very much astonished ; and not only astonished, but frightened. And they said one to another, " What a great man this Jesus must be ! He must be a prophet ; God must have sent Him to speak to us, and to do us some great good."

In saying this the people were partly right. The Lord Jesus was a Prophet ; for God the Father had sent Him to speak to people, and to tell them what God the Father chose that they should know. But the Lord did not tell them that He was Himself God.

Why did the Lord make this young man alive again ? One reason was, I suppose, to teach people that all life comes from Him. The Lord Jesus can make dead people alive again, because He is Himself the LIFE. At the last day He will make all the dead people alive again : first all who have been good Christians, and then all the rest of the dead. You have heard about the Resurrection of the

Body. When the dead people do come to life again, *that* will be what we call the Resurrection.

QUESTIONS ON THE CHAPTER.

Tell me the name of a town to which the Lord went, after making the centurion's servant well.

Who were with Him?

What did He meet at the town gate?

Who was the old woman who was there?

Was her husband there? Why not?

How many other children had she?

What did the Lord say to her?

What did He do?

What did he say to the dead body?

What then happened?

What did the Lord want to teach men?

CHAPTER XXXIII.

HOW CHRIST HEALED SOME OTHER PEOPLE.

SHOULD you like to hear about some more of the Lord's miracles?

One day the Lord saw a man who had never been able to see at all: he had been blind ever since he was born. The Lord spat on the ground and made clay with the spittle, and then he put some of the clay on the blind man's eyes, and said to him, "Go to the pool of Siloam, and wash yourself in it." (The

pool of Siloam is a sort of pond, with walls on three sides of it, just outside Jerusalem.) The man did as the Lord bade him, and when he had washed, he found that he was able to see. Another time the Lord was teaching in a synagogue. What is a synagogue? A synagogue is a place where Jews used to meet together every Sabbath-day, that is, every Saturday, to pray to God, and read the Bible, and to hear any one teach whom the ruler of the synagogue might allow to teach. The Lord Jesus used often to go to synagogues and teach there. One day when He was in a synagogue, there was a man also there whose right hand was all withered and dried up, so that he could not move it. The Lord said to him, "Stand up here in the middle." The man came and stood where the Lord told him: and the Lord said to him again, "Stretch out your hand." The man tried to stretch his hand out, and he found that as he did so his hand became well.

Perhaps you think that the people in the synagogue were glad to see the poor man healed; but, I am sorry to say, they were not. There were some Pharisees there: people of that sort who had heard S. John the Baptist preach, but had thought themselves good enough already, and so did not want such a messenger from God as S. John the Baptist was. And these Scribes and Pharisees pretended to think that the Lord had done wrong

in healing the poor man, because the day happened to be a Sabbath. And they began to consider if they could not by some means or other have the Lord Jesus killed. What wicked people they must have been !

Another Sabbath-day when the Lord was teaching in a synagogue, there was a poor woman whose back was bent, so that she could not stand upright. Satan had made her crooked, and had kept her so for eighteen years. The Lord called her to Him and laid his hands on her, saying, "Woman, you are made well !" and immediately she was made well, and stood upright. The Lord wished to show people that He was come to undo all the harm in the world which Satan had done.

What is a deaf person ? A deaf person is one who cannot hear. What is a dumb person ? A dumb person is one who cannot speak. One day some people brought to the Lord a man who was both deaf, and also partly dumb : he could not hear at all, and could not speak plainly. The Lord took him out of the town apart by himself and put His fingers into his ears, and spat on the ground and touched the man's tongue : then He looked up to His Father in heaven, and last of all He said to the man, "Be opened !" and then at once the man was able to hear, and the string of his tongue was loosed, so that he was able to speak plainly.

Why did the Lord do these miracles ? To show people that He had within Him a power which was greater than man's : and then when at the same time people listened to His teaching, and heard what Holy things He taught people to do, they would know that His power had been given Him by God.

But I am sorry to say that a great many of the Jews did not believe the Lord a bit the more for the miracles which He did ; but only set themselves the more against Him. Such were those Scribes and Pharisees, of whom you have already heard.

QUESTIONS ON THE CHAPTER.

Tell me what the Lord did when He was going to make a blind man able to see.

What did He tell the blind man to do ?

Tell me how He made a man's hand well when it had withered up.

What day was it when He made the man's hand well ?

Tell me how the Lord made a stooping woman able to stand upright.

What day was it when he healed her ?

What had made her back crooked ?

Tell me how He once healed a man who was deaf and dumb.

Where did the Lord take him first ?

Why did the Lord do these miracles ?

CHAPTER XXXIV.

HOW CHRIST STILLED THE STORM.

You know, my dear children, that the Lord Jesus had many disciples : many who followed Him about from place to place in order to hear Him teach, and that they might learn what God the Father would have them to do.

Some of the disciples, as you know, were fishermen. Peter was : and Andrew, and James, and John, were all of them fishermen. They had boats, and they used to go out on the water in their boats, and catch fish. (*See the picture.*) They used sometimes to go out in the daytime, and sometimes to go out by night. Sometimes they fished with nets, and sometimes with hooks and lines. When the Lord wanted to go from one side of the water to the other, He often used to go out with the disciples in their boats. The disciples liked to lend Him their boats, and to have Him in the boats along with them.

The water on which they used to go out was called a lake : that is, it had land all round it. And sometimes the wind used to blow very hard, and make the water move about in waves. Once when the Lord and His disciples were all in a boat together, a gust of wind came

rushing down from the mountains near the lake, and the waves began dash into the boat over the sides. More and more water came in, and at last the disciples began to think the boat would fill with water, and go down, and that they would all be drowned.

What was the Lord doing all this while? He was tired with walking and teaching, and He was fast asleep in the hinder part of the boat. But He knew well all which was going on; He knew how the water was coming into the boat, and how near His poor disciples were to being drowned. He knew it all, because He is God.

Presently the disciples came to Him and woke Him up. "Master, Master, help us! we shall all be drowned!" Then the Lord said, "Why are you so frightened? how is it that you do not trust Me?" And forthwith He got up and spoke to the wind and the water: "Peace, be still!"—and at once the wind stopped blowing, and the waves went down, and the water became perfectly still.

The disciples were very much astonished: and they felt afraid, too, to see what power their Master had over the wind and the water. I dare say some of them remembered a text in the Book of Psalms, which is this:—"Who stilleth the raging of the sea, and the noise of his waves." They said one to another, "What a wonderful Person our Master is, that even the winds and the sea obey Him!"

QUESTIONS ON THE CHAPTER..

What was the water called on which the Lord and His disciples used sometimes to go to?

What is a lake?

Tell me what happened one day when they were on the lake together.

What was the Lord doing all the while?

Did he know in what danger the disciples were?

How came He to know it?

What did He do when the disciples woke Him?

CHAPTER XXXV.

HOW CHRIST CAST OUT EVIL SPIRITS.

Who was it, my dear children, who had taken our flesh upon Him, and been born of the blessed Virgin Mary? It was God the Son. And what was God the Son come to do? To overcome Satan. You remember how God had said to Satan, when Adam and Eve were by, "The seed of the woman shall bruise your head."

At the time when the Lord Jesus was in the world, Satan and his bad angels had a great deal of power. Sometimes a bad angel would get inside the body of some poor man, or woman, or child, and work it about so as to hurt it. The poor people used to be very

miserable, but they could not get rid of the evil spirits.

Now when the Lord had stilled the storm on the lake, as I told you in the last chapter, the disciples soon brought the boat to land. They had been crossing the lake, and were now on the other side of it.

When the boat was at the land, the Lord and His disciples got out, and on to the shore. And as soon as the Lord was on the land there came a man and knelt down to Him. This man had no clothes on : he used to live not in a house, but in caves where dead people were buried ; and he used very often to cry out loud, and cut himself with sharp stones. This poor man had come under the power of Satan ; and some hundreds of evil spirits had got into his body, and used to make him *go where* they chose, and *speak what* they chose, and hurt himself in the way of which I told you.

Perhaps you wonder that the bad angels had not killed this poor man. But those wicked spirits did not wish to kill him yet ; they wished to hurt him more first. You know that Satan and his angels hate us, and like to see us in pain.

I have no doubt that the Lord had crossed the lake on purpose to cast those evil spirits out, and to set the poor man free from them. As soon as the poor man was come, he knelt down, and cried with a loud voice, " What

have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" It was the evil spirit who made the poor man say this. They knew very well Who the Lord Jesus was.

The Lord called to the evil spirits, and bade them come out of the poor man: but they would not come out at once. There was, however, a good way off, a large herd of pigs feeding: so as the evil spirits knew that they must come out, they thought they would like to go into the pigs: and the Lord said that they might. Then they went out of the man and into the pigs: and at once the whole herd of pigs ran down a steep place into the lake, and were drowned.

Why did the Lord let the evil spirits do this? I do not know: but I think that the reason was this: in those times God did not let His people eat the flesh of pigs,—and the people to whom the pigs belonged did not like to do as God bade: so it was but right that they should lose what they had no business to keep.

The poor man was very glad when the evil spirits left him: he put on some clothes, and kept near the Lord, and begged that he might be with the Lord always. But the Lord said "No: go back to your friends, and tell them how God has had mercy upon you."

Were the other people of those parts glad

to have the Lord with them? No: They came and begged Him to go away. This was wrong: they ought to have been glad at what the Lord had done, and they ought to have tried to keep Him. But these poor people cared more for their pigs than for God, and would rather get money and food than learn how to please God.

Did the Lord go when they asked Him? Yes. He got into the boat with His disciples, and went back again to the other side of the lake; and we do not know that He ever went to those people again.

This was not the only time that the Lord cast evil spirits out of poor people who were troubled with them. The casting out of evil spirits was a sort of miracle which He wrought often.

QUESTIONS ON THE CHAPTER.

Tell me a thing which Satan's bad angels used sometimes to do, in the time when the Lord was on earth, for the purpose of harming some people in particular.

When the Lord and His disciples got to land after He had stilled the storm, who met them?

What sort of clothes did the man wear?

Where used he to live?

Tell me some things which he used to do?

What did the Lord do when He saw him?

Did the evil spirits go out at once? Where did they ask the Lord to let them go?

Did the Lord let them? What happened then?

What did the poor man want to do?

Did the Lord let him? What did the Lord tell him to do?

What did the other people who lived there, ask the Lord to do?

Did the Lord do as they asked Him?

CHAPTER XXXVI.

THE ISSUE OF BLOOD STOPPED. JAIRUS'S DAUGHTER RAISED.

WHEN the Lord was come to the other side of the lake, from whence He had started before, the people were very glad to see Him: they had all been longing for Him to come back. And there was a rich man named Jairus: he had a little daughter about twelve years old, and she was very ill: and Jairus now came to the Lord, and knelt down before Him, and begged Him to come and make her well.

The Lord went with Jairus. But as He was going, another person came to Him. This other person was a poor woman who used to bleed a great deal; and the bleeding used to make her very weak and sick. She had been to a great many doctors, and they had given her nasty physic to take, and hurt her too a great deal; and this had cost her a great deal of money; so that in paying the

doctors she had spent all she had ; but it was all in vain ; instead of making her better, the doctors had only made her worse. That was very sad, was it not ? And the poor woman had been ill for twelve years.

It is God who gives doctors skill to make sick people well ; but no doctor has skill enough to make everybody well ; that is a thing which nobody can do except God. But you know that the Lord Jesus Christ is God, —God the Son,—and so He can make anybody well whom He chooses.

This poor woman had heard of the Lord Jesus, and she believed that He could make her well. But she was ashamed to speak to Him before all the people ; so she got behind Him and touched the hem of His garment : and as soon as she did so she was made well.

The Lord felt her touch Him, and He knew why she had touched Him : He knew also that the power which He had within Him had gone forth to heal her ; but He did not choose that the matter should be hushed up altogether. So He turned round and said, “ Who was it that touched My clothes ? ” Now there was a great crowd of people all round the Lord, and not only touching Him, but pressing hard upon Him on every side : so the disciples did not understand what He meant. But He said again, “ Some one has touched Me, for I feel that some healing power has gone forth from Me.” Then the woman saw that she was

found out, and so she went forward and fell down before the Lord, and told Him before all the people how it was she who had touched Him, and why it was that she had touched Him, and how she had been at once made well. And when she told Him this, He said, "Daughter, be of good comfort ; you believed that by touching Me you would be made well, and so you are : and your disease shall not come back to you again."

When people join themselves to the company of Christ's Church in order to get good into their souls from Him, they do get good into their souls, just as this poor woman got good into her body by touching Christ's garment. You shall learn, I hope, more about this when you are older : we must now come back to the rich man Jairus ; whose poor little daughter was so ill. The Lord, you remember, was on His way to Jairus's house.

By the time that the poor woman was made well, some people came from Jairus's house and said, "Your daughter is dead ; do not trouble the Master now." But the Lord said, "Never mind ; do not be afraid ; only believe ;" and He went on to the house. When He got there, there were a number of people in the house, crying and wailing ; and some were playing sad music, as is the fashion to do in those countries, when any one is dead. And He said to them, "What are you making all this noise about ? The girl is not dead, she

is only asleep." He meant that He was going to make her alive again. I am sorry to say that the people laughed at the Lord; they thought He was talking nonsense. How proud and self-conceited they must have been!

The Lord would not allow these people to stay where they were. He turned them all out; and then He chose three of His disciples, S. Peter, S. James, and S. John, and took them, with the little girl's father and mother, into the room where she was lying. Then He went up to the bed and took her by the hand, and said, "Get up, little girl!" and at once her soul came back to her body, and she got up and walked about the room. Then the Lord said, "Give her something to eat."

Satan thought, I dare say, that he would be able to keep the souls both of this little girl, and of the young man about whom I told you before, so that they should not come back to their bodies again. But now the Lord showed that He was strongest.

QUESTIONS ON THE CHAPTER.

When the Lord came back over the lake, were the people glad to see Him?

Tell me the name of one man in particular who came among the rest.

What did he want the Lord to do?

While the Lord was going along, who came up to Him behind?

What was the matter with her?

What had she done before, in hopes of getting well?

What did she do now, in order to be made well?

Did she get away without any one's knowing what she had done?

To what company of people must we be joined in order to get good to our souls?

When the Lord had got to Jairus's house, what did He find had happened there?

What sort of people did He find gathered together there?

What did He say to them? And how did they behave to Him?

Did He let them stay in the room? Did He let any one come in with Him? Whom?

What did the Lord do next?

When the little girl was alive again, what did the Lord tell the people to get for her?

How old was she?

CHAPTER XXXVII.

THE PARABLE OF THE SOWER.

SHOULD you like to hear the sort of things which the Lord Jesus used to say when He taught people? I cannot tell you all the things which He said; for if they were to be all written down, they would fill many more books than either you or I could read. But those things which are *best* for us to know are written down in the New Testament.

How old they come to be written down there? Some of the Lord's disciples wrote

them down, as they remembered them : and some wrote them down as others had told them. The chief of those who wrote down the Lord's sayings and doings were these : S. Matthew, S. Mark, S. Luke, and S. John. Of these S. Matthew and S. John, the first and the last, were Apostles, and S. Mark and S. Luke were not. But all four are called *Evangelists*, and what they wrote is called the *Gospel*.

How did the Holy Evangelists know what to write and what not to write ? God the Holy Ghost taught them. So what they have written is just what God the Holy Ghost thought best for us to know. And what the writer of this book put down in it for you, he got from the writings of those same four Evangelists.

At first the Lord taught the people in plain words, such as any one could understand ; but afterwards when He found that people would not believe what He told them, and would not trouble themselves to do as He bade them, He began to teach in what are called *Parables* ; which none could understand except those who were rightly minded.—What is a Parable ? A parable is a sort of story. I will tell you one of these parables now : the first which the Lord ever spoke :

“ Behold, a sower went forth to sow : and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them

up. Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up and choked them. But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold."*

What did the Lord mean by this? He was speaking about *Christian teaching*, and the different ways in which it is received by different sorts of people. When the Lord taught then, it was as if a man were sowing seed: the Lord was the sower, and the teaching was the seed. Now when people are taught about God, some do not care about it: and then Satan comes and makes them forget it altogether. This is as when a seed has been sown by the side of a road, and the birds came and eat it up. Some people, again, hear the teaching and like it, but do not care about it much; and so when other people laugh at them, or treat them unkindly for doing what is right, they are afraid or ashamed, or tired of doing right any longer, and go back again to their old bad ways. Yet again, some people hear the teaching and attend to it a little, but attend to other things more: their money, or their land, or their houses, or their farms,

* Matt. xiii. 3-8.

or their shops, or their clothes, or some other things which they may have, or want: and then the cares about all those things are like thorns—which choke the teaching, so that it comes to nothing. And once more, some hear the teaching with a heart ready to do what they are told, and so when the teaching comes, they become all the better for having received it; it is like seed which, when it has been sown, brings a harvest thirty times as much, or sixty times as much, or maybe even a hundred times as much. And this is what God ought to find in us. A sower looks for a crop of good fruit, and God looks for a crop of good works.

QUESTIONS ON THE CHAPTER.

Tell me the names of four men who wrote down things said or done by the Lord Jesus.

Were all these Apostles? Which of them were?

What name do we generally give to each of these four holy men?

Did they write down *all* which the Lord said or did?

Did the Lord always teach in the same way?

What way of teaching did He use, when He found people would not believe Him or obey Him?

What is a Parable?

In the Parable which I have now repeated to you, who is the Sower?

What is the seed?

Who are the birds which eateth the seed away?

What are the thorns? Things themselves, or *cares about things*?*—About what sort of things?

* The teacher may here point out to the more ad-

What sort of hearts ought we to have when we are going to receive teaching?

What fruit does God wish to get from those who have had any Christian teaching?

CHAPTER XXXVIII.

THE PARABLE OF THE TARES.

WHEN the Lord was teaching, He often spoke about God's kingdom ; or (as He sometimes called it) the kingdom of heaven. What is a kingdom ? A kingdom is a country, or a nation of people, which is ruled over by a king. So "*God's kingdom*" means that company of people which is ruled over by God. God does indeed rule *all* people ; for all the world belongs to Him : and not only all the world, but all the universe. He *has* all, because He *made* all. But there is one company of people whom God counts as His more especially : just as a man may have a great deal of land, and yet take chief account of one little garden in particular. That company of people of which I speak is what we call *the* vanced children, that people can have a great many cares about things which they have not got : and that thus people can have the good seed choked, even when they are poor, and when the things which they possess are few.

Holy Catholic Church. And the Holy Catholic Church is God's kingdom.

One day the Lord was minded to teach the people how God's kingdom would have in it both good people and bad people together, and that there would always be some good people and some bad people in it, until at last God sends the angels to part between them. So He said :

“ The kingdom of heaven is likened unto a man which sowed good seed in his field ; but while men slept, his enemy came and sowed tares among the wheat, and went his way.” (These tares were a sort of weed which looked very like wheat.) “ But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him : Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them : An enemy hath done this. The servants said unto him : Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers : Gather ye together first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn.”*

* In explaining this parable to more advanced

When the Lord was indoors with His disciples the disciples asked Him to explain what they had heard. So He said: "He that soweth the good seed is the Son of Man." (And when He said "the Son of Man," He meant Himself.) "The field is the world: * the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world: the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."†

QUESTIONS ON THE CHAPTER.

Is God's kingdom a country or a company of people?

What is that company of people called?

In the Parable which I have just repeated to you, to what is *Christ* likened?

children, the teacher may find it necessary to point out that while the "field" is the world, that *part* of the field on which the seed fell is the Church.

* Matt. xiii. 24-34.

† Ib. 37-43.

To what is *the world* likened ?
 To what are *the children of the kingdom* likened ?
 To what are *the children of the evil one* likened ?
 To what is *the devil* likened ?
 To what is *the end of the world* likened ?
 To what are *the angels* likened ?
 What sort of people make up God's kingdom now ?
 Will God's kingdom always have in it good and bad
 people together ?
 When will the good and the bad be parted from one
 another ?
 Who will part between them ?
 What will be done with the bad people ?
 What will be done with the good people ?

CHAPTER XXXIX.

THE PARABLE OF THE UNMERCIFUL SERVANT.

You know, my dear children, that if we are not ready to forgive those who have offended us, we shall not get the forgiveness of our sins from God, but lose it.

One day the Lord had been talking to His disciples about forgiving other people, when S. Peter asked Him a question. This was it: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

How many times would *you* be ready to forgive? Some children would think it quite enough to forgive once: and a great many, I

fear, would get tired of forgiving, long before the number of times became as large as seven.

The Lord replied, "I say not unto thee until seven times, but, Until seventy times seven."

How many are seventy times seven? Will your multiplication table tell you? I think not. Seventy times seven are *four hundred and ninety*. Did the Lord mean, then, that we are to forgive our brother four hundred and ninety times, but that then we may stop forgiving him if we choose? You shall tell me when you have heard the Parable. For when the Lord had said, "Until seventy times seven," He spoke a Parable.

The Parable was about "a certain king which would take account of his servants:" that is, who wished them to bring him their account books: by which he would see how much he might owe them, or how much they might owe him; as the case might be.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." (That was as much gold as would, if made into bricks, be enough to build a small house.) "But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that

servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him and took him by the throat, saying, Pay me what thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

"So when his fellow-servants saw what was done, they were very sorry; and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me; shouldst not thou also have compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

When the Lord had spoken this Parable, He added, "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespass."

Do you know then now when we may stop forgiving? Never. Why *never*? Because, if we ever get tired of being ready to forgive, we should not be forgiving *from our hearts*.

QUESTIONS ON THE CHAPTER.

What question did S. Peter ask the Lord about forgiving other people?

How many times did the Lord say we ought to be ready to forgive?

Did He mean just so many times and no more?

Ought we to count our forgiveness by the number of times that we put it into exercise, or by the place from which it comes?

From whence ought our forgiveness to come?

In that Parable of the Lord which I have now told you, who is the King?

Who are the servants?

What are the debts?

Which are the greatest; our sins against God, or our neighbour's sins against us?

What does the Master in the Parable call the unmerciful servant?

CHAPTER XL.

THE PARABLE OF THE LOST SHEEP.

ONE day when the Lord had been teaching a great multitude of people, He said (as He had said more than once before), "He that hath ears to hear, let him hear." Whereupon a great many of those people came up closer to Him, so that they might hear better what more He might have to say.

What sort of people do you think these

were who came up close ; were they good or bad ? They were bad : that is, they *had* led bad lives before. But now, I suppose, they were sorry for what they had done, and meant to do better for the time to come : so the Lord immediately spoke some parables to comfort them. I will tell you one of these parables now ; and I will tell you another of them at another time. The Parable which you shall hear now, is called the Parable of the Lost Sheep.

Now there were, you must know, some proud people standing by, who did not like to see the Lord treating these poor sinners kindly. They thought He ought to have sent them away ; and they even began to grumble at Him, and to find fault with Him as if He had been a sinner Himself. They said one to another, " This man receiveth sinners, and eateth with them." Then the Lord said :

" What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety-and-nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,

more than over ninety-and-nine just persons which need no repentance."*

Do you not see, my dear children, what this short parable means? God had a great many sorts of creatures, and one sort of creatures—I mean mankind—fell away from Him and got lost. And once lost, we could never have got back to Him by ourselves: if He had not taken pity upon us, we should have gone further and further away.

But then God Himself took pity upon us. God the Father sent God the Son, and God the Son left all His other creatures,—the blessed angels, and any other creatures whom He may have had,—and went after us: He came down (as you know) to our earth that He might seek us out, and bring us back: back to His Father and our Father, and His God and our God. And whenever He gets any one poor sinner to hate his sins and turn to God, both He and all the angels are very glad indeed.

QUESTIONS ON THE CHAPTER.

What was it which one day made some people come up close to the Lord while He was teaching?

What sort of people were these?

Were there any other people standing near, besides these poor sinners?

Of what sort were those other people?

* Luke xv. 4-7.

Which do you think were the worst sinners?
In the Parable which I have now told you, Who is the owner of the sheep?

What does the Lord mean by the sheep which went astray?

Who are the friends and neighbours?

Could we have ever found our way back to God by ourselves?

Who came down from heaven to seek us out and bring us back?

To whom did He purpose to bring us back?

How do the angels feel when a sinner repents and turns to God?

CHAPTER XLI.

THE PARABLE OF THE PRODIGAL SON.

ONE of the sweetest parables which the Lord ever spoke, is called the Parable of the Prodigal Son. This was it: "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me."

(You know that when a man dies, some or all of his things go to his children after him. *This* son wants, you see to have *his* share while his father is still living.)

"And he divided unto them his living." That is, he divided between them all his money and goods. He did not, however, give the

elder son *his* share then ; the eldest son would wait for his share, until the father died ; but as in those times the eldest son always had twice as much as any other son,* there would be enough not only for the elder son, but also for his father, as long as the father might remain alive.

“ And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.”

That is, he spent his money in eating and drinking and in bad company, and keeping holiday, without caring what he did.

“ And when he had spent all, there arose a mighty famine in that land.” (A *famine* means you know, a time when there is little food to eat, and many poor people, perhaps, are starved.)

“ And he began to be in want ; and he went and joined himself to a citizen of that country,” (that is, to one who *belonged* to that country,) “ and he sent him into his fields to feed swine. And he would fain have filled his belly” (that is, he *wished* to fill his belly) with the husks which the swine did eat.” (These *husks* were a sort of pods, something like bean-pods : not very good food, I should think.)

“ And no man gave unto him.

* See Deut. xxi. 17.

“ And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare ; and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son ; make me as one of thy hired servants.

“ And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight ; and am no more worthy to be called thy son.

“ But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it ; and let us eat and be merry. For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

“ Now his elder son was in the field ; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and intreated him.” (That is, his father begged him very hard.)

“And he answering, said to his father, Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me [so much as] a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots” (that is, with bad and low women), “thou hast killed for him the fatted calf.

“And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet” (that is, fit or proper) “that we should make merry and be glad; for this thy brother was dead and is alive again; and was lost, and is found.”*

This Parable is to show how glad God is, when sinners give up their bad ways and turn again to Him; and how He meets them with His love, even while they are yet a great way off from Him, and though they may have sinned much and long. It is to teach us also that as God is glad at this, so we also should be glad.

But this Parable is not about *all* sinners; it is about those sinners who were made God's children. We were all made God's children when we were christened, and God has been our Father ever since, and He has always loved us just like an earthly father, only a great deal more than we can ever understand.

* Luke xv. 11 to end.

This is something which God taught a holy man named Isaiah to write: "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."*

QUESTIONS ON THE CHAPTER.

In the Parable which I have now told you, who is the father?

Who is the youngest son? [Any Christian who has sinned.]

Who is the citizen? Who sent him into his fields to feed swine? [Satan.]

What is a famine?

How does this Parable teach us that God feels when a sinner repents and turns to Him?

And how ought *we* to feel?

Is the Parable about *all* sinners?

What sort of sinners is it about?

When were we made God's children?

* Isa. lv. 6-9.

CHAPTER XLII.

THE PARABLE OF THE PHARISEE AND PUBLICAN.

You have heard, my dear children, about the Pharisees. They were a party among the Jews who took a great deal of care about *some* of God's commandments, but did not take so much care about the rest.

It was not wrong in them to take care about the little commandments ; but they ought to have taken care about all. As it was, they kept those commandments which they liked to keep, and let alone the rest. And I am sorry to say that some of those commandments which they let alone, were very great commandments indeed. The Pharisees did not love God, and they did not love their neighbour.

These Pharisees nevertheless thought themselves very much better than other people. And there was one set of people whom more than any others they despised. I mean the Publicans : those who had to get in the taxes for the king. It was not wrong to get in the king's taxes ; and some of the Publicans, I have no doubt, were good men ; S. Matthew, you know, was a Publican when the Lord called him to be an Apostle : but the Pharisees despised *all* Publicans.

The Lord cannot bear proud people. So one day He spoke a Parable about the Pharisees, and about those who were like them. This was it :

“Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood, and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.”

What are extortioners ? Extortioners are people who make you pay for anything more than you need. What are adulterers ? People who take away other people's wives for themselves are adulterers : and so are those who leave their own wives or husbands and try to get others.

What is fasting ? Fasting is going without food ; or, doing with only a little food, and that very plain. What is giving tithes ? To give tithes of anything is to divide the thing into ten equal parts, and to give one of those parts away. This Pharisee says, as you hear, “I fast twice in the week, I give tithes of all that I possess.”

“And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

Then the Lord went on to say, “I tell you, this man went down to his house justified

rather than the other : for every one that exalteth himself, shall be abased ; and he that humbleth himself shall be exalted."

QUESTIONS ON THE CHAPTER.

What sort of people were the Pharisees ?

Was it right of them to keep God's little commandments with care ?

What were the two chief things which they ought to have done, but which they left undone ?

Whom did the Pharisees despise most ?

What business used the Publicans to do ?

Was this wrong ?

Tell me the name of one good man who had once been a Publican.

What did the Lord call him to be ?

In the Parable which I have told you, was the Pharisee's prayer about his good deeds or his bad deeds ?

And what was the Publican's prayer about ?

What does the Lord say will happen to those who set themselves up ?

And what does He say will happen to those who put themselves low ?

CHAPTER XLIII.

THE PARABLE OF THE GOOD SAMARITAN.

WHAT is a lawyer ? A lawyer is a man who has learnt a great deal about law. What are laws ? Laws are rules telling people what to do, and what not to do. We have a great many laws : they are called the *English law*,

and are made by the Queen, with her Lords and Commons. The Jews also had a great many laws, which had been given them by God; and those laws made up the *Jewish law*, sometimes called the *Law of Moses*, or the *Mosaic Law*, because God gave it by Moses.

One day a lawyer came to the Lord, and said, "Master, what ought I to do in order to get eternal life?"

"What is written in the Law?" said the Lord.

The lawyer replied, "Thou shalt love the Lord thy God with all thy heart; and thou shalt love thy neighbour as thyself."

"You have said quite right," said the Lord; "now do that, and then you will get the life which you want."

When the Lord had said this, the lawyer felt rather ashamed of himself: he thought, The Master will think me rather impertinent, for asking Him a question the answer to which it seems that I knew so well. And then he thought further, I had better ask the Master another question to make up: so he said, "And who is my neighbour?"

Then the Lord answered him by speaking a parable:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain

priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place came and looked on him, and passed by on the other side.

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out twopence,” (that was about one shilling and threepence of our money,) “and gave them to the host,” (that is, to the man who kept the inn), “and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

“Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?”

“He that showed mercy on him,” said the lawyer.

Did he answer right? Yes. The Samaritan *made* himself a neighbour to the poor Jew. And we may make *ourselves* neighbours to other people. When we do, that is called *being neighbourly*. This was what the Lord would teach us to be. He would have us make ourselves neighbours to everybody; even to those who are unkind to us. So He said to the lawyer, “Go and do thou likewise.”

QUESTIONS ON THE CHAPTER.

What is a man called who is learned in matters of law?

Who was it that gave the Jews their law?

By whom did He give it?

Tell me some names by which the Jewish law is sometimes called.

What was it which that lawyer wanted to know, of whom I have been telling you?

Whence did the Lord give him to understand that he might draw an answer to his question?

What two chief duties did the lawyer think he ought to do, in order to get eternal life?

Was he right or wrong herein?

What question did he next put to the Lord?

Why did he put this other question?

Like which two persons in the parable ought we not to be?

Like which two persons ought we to be?

CHAPTER XLIV.

THE MISSION OF THE TWELVE.

You have heard, my dear children, about the Lord's disciples, and you know some of their names. I have told you about *Peter*, and *James*, and *John*, and *Andrew*, and *Philip*.

The Lord had a great many disciples besides these. But those who were His *chief* disciples were twelve in all; that is to say,

those five about whom I have already told you, and seven others as well. How many are five and seven? [Twelve.] Yes. The Lord had called all these to come with Him, and they had all obeyed. They used to walk about with Him from place to place; and sometimes they used to go with Him on the water. They liked being with Him and learning about God.

It was not a very comfortable life which the Lord and His twelve chief disciples used to lead. They had no regular house to which they might go;* sometimes they were hungry, and thirsty, and tired. But the disciples loved their Master, and would rather suffer hardship along with Him, than have comfortable houses, with plenty to eat and drink, and be at the same time away from Him. They called Him their Master and their Lord: He called them His friends.

Were the disciples good? They were not quite good, like the Lord Jesus; because, as you know, He is God. And they sometimes disputed with one another, and sometimes they were unkind. But they tried to do as their Master taught them, and thus at last they came to be very holy indeed.

The Lord Jesus had taught them a great

* This is the obvious meaning of Matt. viii. 20. "The house" mentioned Matt. xvii. 25, and elsewhere, need not be anything else than the house in which the Lord happened to be at the time.

deal by this time; and He wished to have them teach other people also. So one day He called them together, and sent them out, two and two, into different parts of the country: two into one part, and two into another, and so on. He said, "I am now sending you out to teach people about God, and to do wonderful things such as you have seen Me do. You must tell people that God is going to set up a kingdom, and that they must repent of their sins. Some people will hate you and do you harm; but you must not be afraid, but speak out boldly what I tell you. Do not take anything with you; do not take a change of clothes, or any money in your purses; I will take care that you have all you want. When you go to a house, first say, 'Peace be to this house;' and if there are any sick people there, make them well, as you have seen Me do; and if you find any people who have evil spirits inside them, cast the evil spirits out. Be sure and tell the people to repent of their sins; and those who will not receive you, and will not hear what you have to tell them, shall be judged very severely at the last day."

So away went the twelve disciples, by two and two; and every two went into a different part of the country from what was visited by the rest. They preached to the people as the Lord had told them, and they healed a great many who were sick. Then they came back

again to the Lord. They were now called *Apostles*. The word "Apostle" means *one who has been sent forth*. Were the other disciples sent forth? No. So *they were not Apostles*.

Suppose, my dear children, that you had lived in those times, and that two of the Lord's Apostles had come into a house where you were: would you have attended to what they said, and done as they bade you? I hope you would. But you can show me now whether you would or not. What do I mean? Has the Lord sent any people to teach us now, and to speak to us in His Name? Yes. Who are they? Some of them are called *Bishops*, and some are called *Priests*, and some are called *Deacons*. And if you would have done as the Apostles told the people so long ago, you will do as Christ's ministers teach you now. Christ's words are, "He that receiveth whomsoever I send receiveth Me."

QUESTIONS ON THE CHAPTER.

How many chief disciples had the Lord?

Tell me some of their names.

Was the life which they led a comfortable life? Tell me some unpleasant things which the Lord and they used to suffer.

What sort of people were the disciples at first?

What sort of people did they come to be afterwards?
Tell me what you have now heard that the Lord did
with them.

What things were they to take with them?

Who would take care that they had all which they
wanted?

What would the disciples have then to do?

How did the Lord say that people would treat
them?

Did each disciple go alone? How did they go?

By what name were they now called?

What does the word "Apostle" mean?

CHAPTER XLV.

THE FEEDING OF FIVE THOUSAND.

WHEN the twelve Apostles had done all the teaching and all the healing which the Lord had given them to do, they came back to Him again. When they came back, they found a great many people about the Lord, and as fast as some went away, others came up: so that the Lord and His Apostles were very tired, and they had no time to eat anything. So He said, "Come away into a desert place, where we can be quiet, and rest awhile."

The disciples were well pleased to do as their Master said: they all got into a boat, and went with Him to the other side of the

water, where the country was desert and wild.

However, the people saw what the Lord and His Apostles were about, and they ran round to the other side of the lake, in order to get some more teaching, and also to get a great many sick people healed. I do not think it was quite right of them to do this : they ought to have remembered that the Lord and His Apostles needed rest. It is right for people to care about their own souls, and to try and get good teaching ; but they ought to care for other people's bodies as well.

When the Lord saw the people come, He would not send them away, but healed all their sick, and began to teach them many things : and thus the time passed on, and it was afternoon before the people were gone home again. There were five thousand men—that is, fifty hundred—besides women and children. You never saw so many people together. [The teacher may give the children some idea of the number, by referring to the church to which some of the children may have been taken, and telling them that it was so many times as many as the church will hold.]

As time went on, the people began to get hungry. The Lord knew that they were getting hungry, and He spoke to S. Philip (one of the Apostles, as I hope you remember,) about giving them something to eat. But the

afternoon was soon gone, and there was no food at hand but five barley-cakes and two small fishes.

So the Apostles came to the Lord, and said to Him, "Wilt Thou not send the people home, that they may get food for themselves?" "No," said He: "they need not go away: do you give them some food." "Shall we go and buy some?" said they. "How much have you?" said the Lord. So they told Him: "five barley-cakes and two little fishes."

Then the Lord said, "Make them sit down in companies, fifty in each company." Now there was a great deal of grass in the place where they were, so they all sat down. Then the Lord took the cakes and the fishes and looked up to heaven and thanked His Father for them, and then He broke them up into twelve shares, and gave a share to each of the twelve Apostles. There were a hundred companies; and each Apostle had about half a cake, and a very little bit of fish, with which to feed eight or nine companies, and each company with fifty people in it! Suppose, my dear children, that some day your fathers and mothers had nothing to give you for dinner except a little bit of bread as large as a cherry: that would not be very much dinner for you, would it? I think most of you would be as hungry when you had eaten the bread as you were before. But as the Apostles broke

off pieces of bread and fish, the Lord made the bread and the fish grow larger ; so that there was enough for all, and everybody had as much as he wanted.

When they had all done, you might have seen a great many little pieces of bread and fish on the ground. These were what had fallen down while the people were breaking up what they had : for they had no plates or dishes with them ; nothing at all from which they could eat, except their hands. Then the Lord said to the Apostles, "Gather up the broken pieces, so that nothing may be wasted." So they took baskets, and got twelve basketfuls of broken pieces.

What a wonderful thing the Lord had done ! The next day He spoke to the people again, and said, "I am the Bread of Life : I am going to give My Flesh in order that all people may live : you must eat My Flesh and drink My Blood, else you will not get any life from Me. My Flesh is meat indeed, and My Blood is drink indeed."

What did the Lord mean ? The people did not know ; and even the Apostles did not know. Many of the people laughed at the Lord ; and you will be sorry to hear that many of His disciples went away and would not hear Him any more. But the twelve Apostles stayed ; and a year afterwards Christ made what He had said more plain, as I will tell you in due time.

QUESTIONS ON THE CHAPTER.

When the Apostles had come back to the Lord, to what sort of a place did the Lord take them ?

Why did He take them there ?

Did the Lord and the Apostles get the rest and quiet which they wanted ?

How was it that they did not get it ?

What did the people want the Lord to do ?

Did the Lord do as they wanted ?

How many people were there ?

What food was there for them to eat ?

What did the Lord say that the Apostles should make the people do ?

How did He divide the food among the people ?

Did all the people get enough ? Was there any more over ? How much ?

What did the Lord bid the Apostles to do with what was over ?

What did the Lord say on the next day that people must do, when they want to get life into themselves from Him ?

CHAPTER XLVI.

HOW CHRIST WALKED ON THE WATER.

You heard, my dear children, in the last chapter, how the Lord fed five thousand people with five barley cakes and two little fishes. And I told you that the next day He talked to the people again, and said, "I am the Bread of Life,—if you want to get life from Me, you

must eat My Flesh and drink My Blood." But I have not told you what happened the night before.

When the people had done eating, they thought they would like to have the Lord Jesus for their King: and they began to think about making Him their King, whether He would or no. Was this right? I think not: for the Lord had not come of Himself,—it was God the Father Who had sent Him, and when He was to be made King, it would be God, and not man, Who would make Him so. These people ought to do as He told them, and not expect Him to do what they liked themselves, even though that should be to become their King. And, moreover, the time was not yet come for Him to be King at all: He would be King one day, but first He had to suffer many things, and to die upon a cross.

So the Lord made His disciples get into the boat again, and go back to the other side of the lake. This was a thing which the disciples did not quite like: they thought that their Master might be made a king, and they wished to be with Him; nevertheless, the Lord knew better than they what was right, and He made them go. Then He sent the people home, and when most of them* were

* The mention, in John vi. 22, of "the people which stood on the other side of the sea," shows that some had refused to go when the Lord dismissed them.

gone, He went to the top of a hill to pray by Himself.

By this time it had got quite dark ; and the wind rose, and made the lake rough. It blew too, in a contrary direction to that in which the disciples were rowing ; so that they could not make the boat go fast ; and it was getting on for three o'clock in the morning, before they were much more than halfway across the lake.

The Lord saw them from the mountain where He was ; and when He had done praying, He went to them. How did He go ? Did He get into a boat ? No : for there was no other boat there for Him then, though others came afterwards. But did He need a boat ? Certainly not, for He is God, and can go where He will, and do what He will, without the help of anybody or anything. So when it was getting on for three o'clock in the morning, He walked to His disciples on the water as if it had been dry land.

The day had not dawned, but the moon was still up ; so the disciples were able to see Him when He came near. And when they did see Him, they were very much frightened. They saw a figure coming up to the boat over the waves, and in their fear they cried out aloud. But the Lord soon cheered them up—"It is I ! do not be afraid."

Now S. Peter thought that he would do a brave thing. He knew that the Lord could

make him also able to walk on the water, so he said, "Lord, if it be Thou, bid me come to Thee on the water." The Lord said, "Come!" So S. Peter got out of the boat, and the Lord made him able to walk on the water.

But the wind was still blowing, and the water was very rough; and when S. Peter looked around him, he began to feel afraid; and as soon as he began to feel afraid, he began to sink. "Lord, save me!" he cried: and then at once the Lord stretched out His hand and caught him, and said, "Why did you begin to doubt? Why did you not believe that I can make you able to walk even on the rough water?"

When the Lord had caught S. Peter, S. Peter believed again, and so he walked again on the water. He walked with the Lord right up to the boat, and as soon as they got in, the wind stopped blowing, and the boat was at the land.

Then the disciples came and knelt down to the Lord and said, "Certainly Thou must be the Son of God!"—And so He is, my dear children, as you know: and there is a text in the Bible which says, "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."*

* Heb. vii. 25.

QUESTIONS ON THE CHAPTER.

When the people had done eating the five loaves and two fishes, what did they try to make the Lord Jesus ?

Could they make Him King ?

Who *could* make Him King ?

Did the Lord wish to be made King then ?

What would He have to do first ?

What did He bid His Apostles do ?

Did they wish to go ?

When they were gone, where did the Lord go ?

What did He go to do ?

When He had done praying, how did He go to the Apostles ?

About what time was that ?

Did the Apostles know Him at first ?

When they knew Him, what did S. Peter wish to do ?

Did the Lord let him ?

And how did S. Peter manage ?

What made him afterwards begin to sink ?

Was he drowned ?—How was that ?

When the Lord and S. Peter had got into the boat, what happened ?

CHAPTER XLVII.

THE TRANSFIGURATION.

Do you remember, my dear children, who it was whom God the Son had come into the world to conquer and overcome ? It was Satan. You remember how the Lord had resisted Satan in the wilderness. Satan had

tried to get the Lord to do wrong, but the Lord would not obey Satan at all. You remember, too, how the Lord cast some hundreds of Satan's bad angels from out of one poor man : and I told you that He cast other evil spirits as well from out of people who were being vexed by *them*.

The time was now drawing on when the Lord would have a *last* battle with Satan, and break Satan's power once for all. How would that be ? You would never guess, my dear children, if you were to try for ever : so I must tell you ;—it would be by *dying*. Was not that a very strange way ? But you remember what God had said to Satan, when Adam and Eve were by,—“ The woman shall have a seed which shall always hate you, and all belonging to you ; you shall bruise His heel, but He shall bruise your head.” The time was now drawing on when those words were to be brought to pass. The Lord Jesus Christ was going to bruise Satan's head, but while He was bruising it, He would Himself be bruised on the heel. That is, He would overcome Satan by dying Himself.

The Lord knew that the time was drawing on when all this was to be. It wanted still nearly a whole year ; but the disciples did not know at all what was going to be done, and one day the Lord took them apart by themselves, and told them. He asked them, “ Who do men say that I am ? ”

They answered, "Some say that Thou art John the Baptist; and others say that Thou art one of the old prophets come to life again!" Then said the Lord, "But who do *you* say that I am?" Thereupon S. Peter replied, "Thou art the Son of God."

The Lord answered, "Happy are you! for it is God Himself Who has taught you this. But you must not talk about it yet to any one: for I shall have to go through a great many sufferings; I shall be given up to wicked people, and they will beat Me, and laugh at Me, and make game of Me, and put Me to death: but on the third day after that, I shall come to life again." This was what the Lord said to them. The disciples did not understand what He meant. They could not see how the Son of God could have to suffer at all.

The Lord knew that if they were to see Him suffer and die, they would be tempted to think that He was not the Son of God after all. So He determined to show them first something of that glory, which He had had with God the Father before the worlds were made. So one day He took S. Peter, S. James, and S. John up to the top of an high hill by themselves to pray. It was night while they were on the hill. (You know that the Lord used often to pray in the night-time to His Father.) And while He was praying on *this* night, He became all glorious and shining: His face shone like the sun, and His clothes became of a dazzling

whiteness. And at the same time there came two men and talked with Him : and who do you think that they were ? One was Moses, the same great prophet who had led God's people out of Egypt and through the wilderness so many hundreds of years before. The other was named *Elijah* : I have not told you about Elijah before,—but he was another great prophet whom God had taken away from the earth without his dying at all. These two men also appeared in glory, and began to talk with the Lord about the death which He was to undergo at Jerusalem.

The three Apostles were very tired, and almost asleep ; but they managed to keep awake,* and so saw the glorious and wonderful sight. But it could not last long : Moses and Elijah had to go away very soon : and the Lord would have to go down the mountain, and go on with His work of teaching and working miracles.

When Moses and Elijah were just going, S. Peter said, “ Lord, it is good for us to be here ; let us make three bowers ; one for Thee, and one for Moses, and one for Elijah.”

I do not know whether this was quite a proper thing to say ; but S. Peter and the two other Apostles were so frightened that they could hardly think about its being proper or

* The literal rendering of Luke ix. 34 is, “ But Peter and they that were with him were heavy with sleep, but they kept awake and saw His glory,” &c.

improper. But while he spoke, there came a bright cloud all about them: and they became still more frightened, and fell on their faces, and shut their eyes. And then they heard a voice come out of the cloud—"This is My beloved Son, in Whom I am well pleased: hear ye Him."

It must have been God the Father who spoke. When the voice was past, the whole glorious sight came to an end. Moses and Elijah passed away, and there was the Lord Jesus alone with His three disciples. And you have now heard about what we call the *Transfiguration*.

Afterwards the Lord told the disciples again how He was to suffer, and die, and come to life again.

QUESTIONS ON THE CHAPTER.

How would Christ break Satan's power for ever?—By doing what?

Did the disciples know this?

When the Lord asked them one day who they said that He was, what did S. Peter say in reply?

When He told them that He would nevertheless have to suffer a great deal, did they understand Him?

What did He determine to show them, so that when they saw Him suffer, they might still believe Him to be the Son of God?

Where then did He take them one night?

Whom did He take?

While He was there praying, what happened to Him?

What two people came and spoke with Him?

Who was Moses?—Who was Elijah?

What did Moses and Elijah talk about?

When Moses and Elijah were just going, what came down over them?

What did the three Apostles hear?

What is this wonderful event called, about which you and I have been now speaking?

CHAPTER XLVIII.

HOW CHRIST BLESSED LITTLE CHILDREN.

THE place where the Lord was to suffer and die was called *Jerusalem*. I have told you about Jerusalem before; it was the same place where that wicked king Herod had lived who tried to kill the Lord Jesus, and who *did* kill so many babies in Bethlehem. King Herod had now been dead a long time, as you know; but there were a great many wicked people in Jerusalem still: and the Lord Jesus would be killed by some of them.

The Lord did not idly wait until the day when He would have to die was come. He began to go up to Jerusalem some months before. He did not loiter, or hesitate, or shrink back; He knew that He must die to overcome Satan, and to save men; His Father had bidden Him come and save us; and what His Father bade Him do, He always did.

The Lord told His disciples several times what was going to happen to Him. He said, "When we are at Jerusalem, I shall be given up to the wicked Jews; and the Jews will give Me up to the wicked Gentiles; and I shall be mocked, and laughed at, and spit upon, and beaten, and nailed to a cross: but I shall come to life again upon the third day." The disciples, however, did not understand what their Master meant. They could not think how so great and good a One as He was could ever have to suffer such things.

However, my dear children, this chapter is chiefly meant to tell you about something which happened before the Lord got to Jerusalem, and while He was on His way thither.

Some people brought some babies to the Lord, and wanted Him to put His hands upon them and pray. The disciples found fault with the people. "Go away," said they: "you must not trouble the Master with your children."

But the Lord Jesus heard what the disciples said, and He was much displeased. "Let them come," He said; "let the little children come to Me; for these are the sort of people to whom God's kingdom belongs." For when the Lord comes again, He will bring in some honour for His people, like the honour of kings; and He meant to say that the company of God's people is made up of little children, and those who are like them.

Then the Lord went on to say, "If you grown persons want to get to heaven, you must go to it by the same way in which little children go." And thereupon He took the babies up into His arms, and laid His hands upon them, and blessed them.

The babies were too young to understand what the Lord was doing to them, but He loved them and blessed them just the same. You, my dear children, were once taken into the Lord's arms, and blessed, and put into the company of His people. What do I mean? I am speaking of the time when one of Christ's ministers took you up into his arms and *christened* you, or *baptized* you. When Christ's ministers do a thing in His Name, that is really *Christ* who does it. You will understand it more when you are older: but it is enough for you to know now that when you were christened, or baptized, you were taken into Christ's arms and put into the company of Christ's people. So that you are now Christ's children, the lambs of Christ's flock: nay, Christ even counts you as so many little bits of Himself. And you must try and stick on to Him very hard. What do I mean by sticking on to Him? Why, you stick on to Him when you love Him and try to please Him. And when you say prayers and sing hymns to Him with all your hearts, that will *help* you to stick on to Him.

QUESTIONS ON THE CHAPTER.

What was the name of the place where the Lord would have to suffer?

Tell me what some people wanted the Lord to do one day to their babies?

Were the disciples willing to let the babies be brought?

Was the Lord pleased? What did He say?

What did He do to the babies?

By what way must grown persons enter into God's kingdom?

When were *you* taken up into Christ's arms and blessed?

Why do I say you were taken up into *Christ's* arms?

When you were baptized, into what company were you put?

What does Christ now count you to be?

How are you to stick on to Him?

CHAPTER XLIX.THE RAISING OF LAZARUS.

I AM going to tell you now about the greatest miracle which the Lord Jesus performed before He died.

The Lord had some friends besides His Apostles. One of His friends was named *Lazarus*. *Lazarus* had two sisters, named *Martha* and *Mary*. *Martha* and *Mary* lived in one house, and they all lived in one village,

which was called *Bethany*.* *Bethany* was not far from Jerusalem; it was only about two miles off. [The teacher will know how to explain this by telling the children of some place lying at about the same distance from the place where they may be.]

Now it so happened that Lazarus fell sick. So Martha and Mary sent a man to the Lord, and bade him say, "Lord, behold, he whom Thou lovest is sick." They wanted the Lord to come and make Lazarus well.

But the Lord did not go when they sent to Him, but stayed still two days in the place where He was. He meant to do something more wonderful than making Lazarus well. At last He said to His disciples, "Our friend Lazarus is asleep; but I am going to wake him up." The disciples said, "Lord, if he sleeps, he will get well." But the Lord replied, "I mean that Lazarus is dead; and I am glad that I was not there, in order that you may believe: but now let us go to him." (I will tell you by and by what the Lord meant by this.)

So the Lord set off, and His disciples with

* It would seem that Lazarus did not occupy one house with his sisters, for (1) the house where Martha lived is spoken of in Luke x. 38, as Martha's, not Lazarus's; (2) the terms used are different to what would have been used if all three had lived in one house; and (3) the place which Lazarus filled at his sister's table, shortly before the Lord's Passion, is expressly said, in John xii. 2, to have been that of a *guest*.


Him; and when they got to Bethany, they found that Lazarus was not only dead, but had been buried two clear days. That is, if he had been buried on Monday, it was now Thursday.* In those countries people cannot keep their dead by them as long as we keep ours, because the hot weather makes the bodies decay more quickly; and that was the reason why Lazarus had been buried so soon.

When Martha heard that the Lord was coming, she went out of the village to meet Him. [*See the picture.*] And when she saw Him, she said, "Lord, if Thou hadst been here, my brother would not have died; but I know that even now whatever Thou wilt ask of God, God will give Thee."

The Lord replied, "Your brother will rise again." "Yes," said Martha, "I know that he will rise again at the resurrection in the last day." Then the Lord said, "I am the resurrection, and the life: do you believe this?" "Yes, Lord!" said Martha. She did not quite understand what the Lord meant, but she knew that whatever He said must be true, and she knew too that He was the One Who was to overcome Satan and save people from death. Then she went back again to fetch Mary.

When Mary came to where the Lord was,

* This is the meaning of the expression in John xi. 17. "Four days" in Jewish language meant *two clear days*.



she fell down at the Lord's feet and said, "Lord, if Thou hadst been here, my brother would not have died;" and she wept a great deal, and her friends wept with her. This made the Lord feel very sad Himself; but He kept His sadness in,* and said, "Where have you laid him?" "Lord," said they, "come and see:" and while they were going to the grave, the Lord wept Himself.

They soon came to the tomb or grave. It was a large hole, or cave, in the side of a hill; and the door of the cave was shut up with a large stone. The Lord said to the people, "Take the stone away." Martha did not know what the Lord was going to do, but she knew that by this time Lazarus's body would have a bad smell; and she said so. But the Lord replied, "Did I not tell you that if you would believe, you should see what God can do?" So Martha said no more, and the people moved the stone on one side. Then the Lord lifted up His eyes to heaven, and said, "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always; but I said this because of the people who are standing by, and that they may believe that Thou didst send Me." And when He had said this, He cried with a loud voice, "Lazarus, come out!"

* The Greek expression in John xi. 33 means literally "He troubled Himself:" i.e. He checked the rising emotion.

And at the same moment the Lord brought back Lazarus's soul and spirit, and joined them to his body again, so that Lazarus became all alive again, as he had been before. He got up and came out of the cave. He could not walk fast, for his arms, and his legs, and all his body, were wrapped round with grave-clothes ; and he could not see, for his face was tied up in a cloth. But the Lord bade the people who were by (Martha and Mary, I suppose), to undo the cloths, and let him go home. [*See the picture.*]

Think how glad poor Martha and Mary must have been to have their brother with them again !

Why did the Lord make him alive again ? In order to teach the disciples that when the Lord had died Himself, He would be able to bring *Himself* back to life again. This was what He wanted them to *believe*, when He said to them those words which I told you at the beginning of this chapter.

QUESTIONS ON THE CHAPTER.

Had the Lord any friends besides His disciples ? Tell me the name of one.

Tell me the names of Lazarus's two sisters.

Tell me the name of the village where they lived.

When Lazarus fell sick, what did Martha and Mary do ?

Did the Lord go to them at once ?

When the Lord did get to Bethany, how did He find Lazarus?

Was Lazarus buried? How long had he been buried?

How did the Lord show His fellow-feeling with Martha and Mary, as they were going to the grave? What did He do?

When they got to the grave, what did the Lord order to be done?

And when He had prayed to His Father, what did He say in a loud voice?

Did Lazarus come out?

What did the Lord bid them do to Lazarus?

What did the Lord wish His disciples to believe?

CHAPTER L.

HOW CHRIST HEALED BLIND BARTIMEUS.

I HAVE told you, my dear children, how the Lord raised several people from the dead. I have told you how He raised the young man at Nain, the son of the poor old widow;—and you have heard also how He raised the little girl who was twelve years old, the daughter of Jairus. And in the last chapter you heard how He raised Lazarus, who was not only dead, but had been buried. That was to show people that all life is in Him, and comes to us *from* Him.

You heard too in a former chapter how the

Lord made some blind people able to see. That was to show that all *light* comes to us from Him: that He is not only the *Life* of the World, but also the *Light* of the World.

One day, not very long after the Lord had raised Lazarus, He was going on His way towards Jerusalem, where, as you know, He was to suffer and die. By the side of the road there sat a blind man begging: and as the blind man sat, he heard the sound of a great many people passing by: so said he—"What is the matter? What is going on?" "Oh!" said some of the people, "it is Jesus of Nazareth; He is going to Jerusalem, and there are always a great many people with Him." As soon as the blind man heard that, he began to cry out, "Jesus, Son of David, have mercy on me!" "Stop;" said the people: "hold your tongue! you must not call out like that." But the poor man would not stop, but cried out all the more.

Did the Lord Jesus hear him? Yes: for the Lord always hears when people call upon Him, and wish Him to save them in His way. So He stopped, and said to the people who were near Him, "Call that man." So they said to the blind man, "Be of good comfort; get up, He is calling you?" Up got the blind man, and when he found that his cloak or upper garment was in his way (I dare say the wind was blowing it about his legs), he threw

it off altogether, in order to make all the haste he could. When he got up to the Lord, the Lord said to him, "What do you want Me to do for you?" And he answered, "Lord, I want to get my sight again." Then the Lord touched his eyes, and said, "See!—I make you able to see, because you believed that I could do it." And that very moment the man opened his eyes and saw.

All the people were very much astonished; and they thanked God for sending the Lord Jesus to them. The blind man also, whom the Lord had healed, thanked God, and became one of the Lord Jesus' disciples. He was called *Bartimeus*; which means, the son of Timeus.

QUESTIONS ON THE CHAPTER.

When the Lord was walking one day towards Jerusalem, who was sitting by the road-side?

When the blind man heard that the Lord Jesus was passing by, what did he begin to do?

Did the people like him to cry out so?

What did the Lord do?

What did the blind man do, in order to get to the Lord as quickly as possible?

How did the Lord make him well?

What was the man's name?

CHAPTER LI.

ZACCHÆUS.

Do you know, my dear children, what a tax is? A tax is some money which people have to pay to the king or queen, or other governor, in order that the king or queen, or ruler, may pay soldiers, and sailors, and judges, and magistrates, and other people to do necessary work. Kings and queens and rulers must pay all these,—and the money which they do pay them comes out of what we call taxes.

The people who collect the taxes are called *tax-gatherers*. One of the Lord's Apostles had been a tax-gatherer; his name was *Matthew*. I am now going to tell you a little about another tax-gatherer, whose name was *Zacchæus*. He was chief among the tax-gatherers, and he was rich. He had been a bad man some time before; when people were paying their taxes to him, he had made some people pay more than they need have paid: and thus he had got a great deal of money for himself, more than he ought to have gotten. What are those people called who make others pay them more than is rightfully due? They are called *extortioners*. Zacchæus had been an extortioner.

But Zacchæus was now very sorry for what

he had done ; and he endeavoured to make up for it as far as he could. How do you think he did this ? He did it in this way : he found out all those people whom he had wronged, and then he gave each of them four times as much as he had wrongfully taken away.

This showed that Zacchæus was really sorry, and that he was not merely *pretending* to be sorry. If Zacchæus had not tried to make up for his past extortions, he would not have been really sorry. When people are really sorry for their sins, that is called *Penitence*. And there are three things which go to make up penitence—they are called *Contrition*, *Confession*, and *Satisfaction*. *Contrition* is when you are sorry in your heart. *Confession* is when you say aloud, "I have done so and so, and I am sorry I did it." And *Satisfaction* is when you try to make up for what you have done wrong, as far as ever you can.

This, however, was not enough for Zacchæus. Zacchæus had loved money before, and this had led him to become an extortioner—making people pay him more money than they need have done—and so now he set himself not to love his money so much. And the plan which he followed was to give money away. He did not give away all his money, because some of it would be wanted for buying himself food, and other things which were necessary ; but he gave away a great deal : he gave away half of all which he had. He found out what people

were in want, and he gave money away to them.

Now if you remember what I told you some chapters back, you will see that this was just the sort of way in which people had to get ready for the promised Saviour, against the time when He would come. When S. John the Baptist had been preaching, he had told the people that they must give up their bad ways. And when the people had asked S. John about the things which each man had to do by himself, S. John had replied, "He that hath two coats, let him give to him that hath none; and he that hath food, let him do likewise." And these were the sort of things which Zacchæus was doing. So you see that *Zacchæus* was now ready for the Saviour.

Zacchæus had heard about the Lord, and he wished very much to see Him. He tried to get a sight of the Lord, but he could not; for there was a great crowd of people where the Lord was, and Zacchæus was very short, so that he could not see over the other people's shoulders, even when he was standing on tip-toe. But he knew that the Lord would go along the road which led to Zacchæus's house, and so he ran on before, and climbed up into a sycamore tree against the time when the Lord would come by.

When the Lord got to the place, He looked up and saw Zacchæus in the tree. He knew why Zacchæus had got up there. And He

knew that Zacchæus had been getting ready for Him in the way which S. John the Baptist had pointed out. And think how pleased Zacchæus must have been when he saw the Lord stop under the tree, and when he heard the Lord say, "Zacchæus, make haste and come down, for to-day I am to stop at your house."

Down came Zacchæus, and went along with the Lord: and when they got to the house, Zacchæus had something ready for the Lord and his disciples to eat.

There were many proud people with the Lord at the same time, and these were not pleased at the Lord's going to the house of a man who had been a sinner like Zacchæus. I suppose they thought that they were better than Zacchæus, and that the Lord ought to have gone to them instead. But the Lord knew that Zacchæus was really sorry for his former ways; and He cannot bear proud people.

When the Lord was in the house, Zacchæus stood up before Him, and told Him what he was doing. I suppose he wanted the Lord to tell him if there was anything more which he ought to do. But the Lord did not tell him that there was anything more; He only said, "This day is salvation come to this house. For I am come to seek and to save lost sinners."

QUESTIONS ON THE CHAPTER.

To whom are taxes paid ?

Why is it necessary that taxes should be paid ?

Tell me the name of an Apostle who had once been a tax-gatherer.

Tell me the name of another man who was chief of the tax-gatherers.

Was Zacchæus rich or poor ?

What sort of a man had he been ?

What is an extortioner ?

What was Zacchæus now doing, to make up (as far as he could) for the extortion of which he had been guilty ?

When people are really sorry for their sins, what is that called ?

What three things go to make up Penitence ?

What is Contrition ?—Confession ?—Satisfaction ?

What plan did Zacchæus follow, to prevent himself from loving money too much in time to come ?

When he heard that the Lord was coming, what did he do in order to see Him ?

Was the Lord pleased with Zacchæus ?

Where did the Lord go ?—Were all the people pleased at this ?

CHAPTER LII.

HOW CHRIST RODE INTO JERUSALEM.

THE day of which I am to tell you now was Saturday. The Lord knew that on the next Friday he would have to die.

Saturday, you know, was the Sabbath-day. On that day the Jews liked to make a good

dinner or supper. And on this Sabbath the Lord was at Bethany, where Martha and Mary and Lazarus lived. So Martha and Mary made Him a supper, and Martha put the dishes on the table. Lazarus also was there: he was one of those who partook of the supper.

Now Mary wished to do honour to the Lord, and she thought she would do something of the same kind of which you have heard already. She had got a box or pot of very precious ointment; it was worth nearly ten pounds of our money.* And while the Lord was at the table, she poured forth the ointment on the Lord's head, and wiped His feet with her hair: and the sweet smell of the ointment filled all the house. Some of the disciples said, "What waste! the ointment might have been sold, and the money given to the poor." But the Lord said, "She has done a good work upon Me; do not vex her, she has done what she could; this anointing will do very well for My burying." For people used to put ointment on the dead bodies of their friends, when they were going to bury them. You see how the Lord Jesus was always thinking then how He was going to die and be buried. And when people do anything to show the Lord Jesus that they love Him, He always knows it and is pleased.

* The value was about £9 16s.

The next day was Sunday. The Lord meant to reach Jerusalem on that day : so He and His disciples set out from Bethany on the road which led to Jerusalem. But when they had gone a little way, the Lord called two disciples and said, "Go on before, till you come to the first village ; and there you will find an ass tied up, and a young one by her : untie them and bring them to Me : and if any one says anything to you, you must say, "The Lord and Owner of them* wants them."

Would it be right in you or me to go and untie some other person's donkey, and make use of the donkey without asking the owner's leave ? [No.] Was it right, then, in the Lord Jesus to do the same ? [Yes.] Why ? Because He is the Lord and Owner of all the world, and of all things in it ; not only horses and donkeys, but men and women and children too.

So the disciples did as the Lord bade them ; and they found the two donkeys just as the Lord had said. While they were untying the young ass, a man said, "What are you doing there with the ass ?" Then they said, "The Lord and Owner of them wants them : " and the man at once let the disciples take them. When they got back to the Lord, they put some of their own clothes for a saddle on the

* "Their Lord hath need [of them]" is, we have no doubt, the correct rendering.

little ass, and the Lord Jesus got upon it: and so He rode into Jerusalem.

Now there were a great many people coming to Jerusalem at the same time, besides the Lord and His disciples: a great many too had come already: and they had heard how the Lord had made Lazarus alive again. And now when they heard that the Lord was coming, they cut down palm-branches and went out to meet Him, carrying these branches in their hands. And when they met Him, they began to praise Him, and to call Him King. The disciples also did the same: so that the road was full of people praising the Lord Jesus, and calling Him King. And as they went along many of them took off their upper clothes, and spread them on the way for the ass to tread upon. Others cut down more boughs from the trees, and strewed them in the way. This was to do the Lord some honour.

When the Lord got to Jerusalem, where do you think He went? Where *should* He go, do you think, considering that He was the Son of God? He went straight to His Father's house, the Temple. In the outer court or yard of the Temple, He found a sort of fair or market going on. People were selling oxen and sheep and doves. This was very wrong. The Lord was much displeased at it. He picked up some of the rushes* which

* This appears to be the true meaning of the Greek word.

were thrown down as litter for the beasts, and made with them a sort of whip: then He drove out all the cattle, and the people also who were buying and selling them, and said to those who had doves, "Take these things away: do not make my Father's house a house of marketing." The Lord had done this once before, though I did not tell you of it: now He did it again.

The Lord does not like that His Father's house should be profaned and treated as if it were a common place. And we also ought to be grieved when the Lord's house is profaned. What houses has the Lord Jesus here? *Churches* are His houses: and it is very wrong to treat churches as if they were common places in which people may amuse themselves. I hope, my dear children, that you will never do so.

QUESTIONS ON THE CHAPTER.

What day of the week was the Jewish Sabbath?

Tell me of something which Martha and Mary did for the Lord on one particular Saturday or Sabbath-day.

Who was there, besides Martha and Mary?

Tell me what Mary did to the Lord in order to honour Him.

Were all the disciples pleased at this? What did some of them think ought to have been done with the ointment?

Was the Lord pleased with Mary? For what did He say that her anointing of Him would do very well?

On what day did the Lord mean to reach Jerusalem?

When that day came, how many disciples did the Lord send on before ?

What did He bid those disciples bring Him ?

What was the little ass for ?

Did any one speak to the disciples ? What did the disciples say in reply ?

Who was the real Owner of the asses ?

What did the people do, to show their joy at the Lord's coming ?

When the Lord got to Jerusalem, where did He go ?

What did He find going on there ?

What did He do ?

What houses has the Lord Jesus here ?

CHAPTER LIII.

HOW CHRIST PREACHED AND TAUGHT AT JERUSALEM.

WHILE the Lord was in the Temple, there came to Him people who were blind and lame, and He made them well. There came also little children, and they praised Him and called Him King, as the people had done before. The wicked people who lived at Jerusalem were very angry at this, and they wanted the Lord to stop the children. But the Lord would not. In the evening He went back to Bethany, and spent the night there ; and in the morning He came again to Jerusalem.

It was now Monday ; and while the Lord

was going to Jerusalem, He was hungry. Now there was a fig-tree by the roadside, and on the fig-tree there were plenty of leaves ; but when the Lord came up to it, He found no fruit at all. There might have been winter figs, but there were not even these. The Lord spoke to it, and said : " Let no man eat fruit of thee hereafter for ever." This was to teach the disciples what God will do one day to those who do not do good works. God cannot bear people who pretend to be good, but do not do work for Him. This fig-tree had plenty of leaves, but it was really of no use at all. And as soon as the Lord spoke to it, it began to wither up ; so that the next morning it was quite dead.

On this same Monday the Lord went again to the Temple, and taught the people there. He would not teach there much longer ; very soon He would leave His teaching to be done by His Apostles. So He spent all the day-time now in teaching those who liked to hear Him ; and not on Sunday and Monday alone, but on Tuesday also.

What did the Lord say in His teaching ? Sometimes He spoke to His disciples, and told them how He had come down from heaven to bring in life for the world, and how He would lay down His own life and take it again ; and that those who followed Him, and did as He told them, would get the life into themselves from Him in very deed. And sometimes He

spoke to the wicked people who hated Him, and told them how wicked they were. He said: "I see that you do not love God. You pretend to be good, but your hearts are full of wickedness. You do not care to be God's servants yourselves, and you hinder other people from being so. You take great care to do some *little* things which are right, and you leave out the *greatest* things which are right."

The wicked people came to the Temple to try and get the Lord to say things which were wrong; but though they tried a long time, they could not find anything wrong in anything which He said.

Three days in this week the Lord taught in the Temple, and at night He used to go to a hill outside Jerusalem, and which was called the *Mount of Olives*. It was called the Mount of Olives, because a great many olive-trees grew upon it; and there are some olive-trees upon it now.

One evening when He was sitting on that hill, He told some of His disciples how He will come again one day to judge the world. He said: "Before I come again, there will be wars, and fightings, and famines." What are famines? We say there is a famine when there is very little food for people to eat. The Lord went on to say: "Before I come again, the earth will shake in various places, and many people will be very ill. And wicked people will hate you, and put you in prison,

and beat you, and kill some of you, for loving and serving Me : but if you keep on loving and serving Me, you shall be saved. Just before I come again the sun will be turned into darkness, and the moon will be turned into blood, and the stars will fall from heaven. Next there will appear My sign in heaven : then everybody will be full of fear and sorrow, and they will see Me coming in the clouds with power and great glory. I shall send My angels, and a great trumpet will be blown, and the angels will gather My chosen people together. You must take good care and look out for Me, and see that you are always ready against the time when I may come : for I shall come just when you think that I am furthest off. I say this not only to you, but to all My people." This was what the Lord said to His disciples.

My dear children, I hope you will be ready for the Lord when He comes. If you wish to be ready for Him, you must take care and be always good.

QUESTIONS ON THE CHAPTER.

Who came to the Lord while He was in the Temple ?

What did the children call Him ?

Where did the Lord go in the evening ? and where did He go the next day ?

While the Lord was walking to Jerusalem on that Monday morning, what did He see by the road-side ?

What did He find on the fig-tree ?

For what did He look? Did He find *any* fruit?

What did He then say to the tree?

Tell me now what the Lord did in the Temple this Monday.

Where did He go at night?

Tell me something which will be before He comes again back to our earth.

CHAPTER LIV.

JUDAS'S TREASON.

I HAVE told you, my dear children, what was done on Sunday, Monday, and Tuesday, in the first great HOLY WEEK. I must now tell you of a very sad thing which was done on the Wednesday.

How many Apostles had the Lord? [Twelve.] Did they all love their Master? All except one. I have not told you yet what that one was called; but I will tell you now: his name was *Judas*. There was another Judas too, who was good; but this one, who did not love the Lord at all, was called *Judas Iscariot*.

Judas Iscariot pretended to be good, but his heart was bad, and he did not try to become better. He loved money; and he was always thinking how he could get more money. And he used to get some money by stealing. The Lord and His Apostles used to put all their money in one bag, and Judas used to take

care of the bag ; and he used to take some of the money out of the bag, and keep it for himself. Judas was a thief.

I shall tell you now of a very wicked thing indeed which Judas did in order to get money : a thing which was much worse than stealing. You have heard already about the wicked Jews at Jerusalem who hated the Lord Jesus. Some of these wicked Jews were priests, and some were called Scribes, and some were called Elders. And the elders, along with some of the priests and some of the scribes, made up what was called the Jewish Council. They were called *members* of the Council. Now the members of the Council had been planning for some time past how they might get the Lord put to death. They had been planning this ever since the Lord had made Lazarus alive again. It was now Wednesday, and the members of the Council were sitting together, and I daresay talking together about getting the Lord put to death, when there was a knock at the door, and it opened, and in came Judas Iscariot. He said : " Do you want to get hold of my Master ?"

" Yes," said the wicked Jews.

" What will you give me," said Judas, " if I bring you to Him ?"

" How much do you want ?" said they.

" I think," said Judas, " I ought to have at least thirty pieces of silver." (A piece of silver was about as large as one of our florins.)

"You shall have them," said they.

"Very well," said Judas; "I will bring you to my Master some night."

The wicked Jews were very glad: Judas had promised to do just what they wanted. "Now," said they, "we shall soon get hold of Jesus!"

What a wicked thing Judas had promised to do! It was Satan who had put it into Judas's heart to promise it. Judas had been getting worse and worse for some time past, and now he allowed Satan to come into him. Once Judas had been a little child, he had learnt about God, he had prayed to God, he had gone after the Lord Jesus, he had been made an Apostle, he had preached, he had done some miracles; but now he was actually going to give his Master into the hands of wicked people for the sake of a little money.

Judas went back to his fellow-disciples, but he did not say where he had been, or what he had been doing. Did any one know of it? Judas's fellow-disciples did not, but the Lord Jesus did; He knew well all which was passing in Judas's mind, and He always knew that Judas would bring the wicked people to Him. Bringing the wicked people to Him was called *betraying* Him to them. Judas was a *traitor*. A traitor is one who betrays another.

In another chapter you shall hear how Judas *did* betray his Master to the wicked Jews.

QUESTIONS ON THE CHAPTER.

Tell me the name of the Apostle who did *not* love his Master. What was that Apostle's *full* name?

What *did* Judas love?

What wicked thing was he wont to do, in order to get money for himself?

From out of what used he to steal?

One day when the wicked priests and scribes and elders were together, who came in?

What did Judas offer to do, if they would give him money?

How much money did they promise to give him?

About how large was a piece of silver?

Who was it that had put this most wicked plan into Judas's mind?

What is a traitor?

CHAPTER LV.

THE LORD'S LAST SUPPER.—THE FOOT-
WASHING.

SUNDAY had gone, and Monday, and Tuesday, and Wednesday: it was now Thursday; Thursday in the great Holy Week. And on Friday, the next day, the first great *Good Friday*, the Lord would have to die. So He said to His disciples, "To-morrow I am going to be nailed to a cross: and to-night I shall eat supper with you."

The disciples said, "Where shall we get the supper ready?"

Then the Lord called S. Peter and S. John, and said, "Go to Jerusalem, and as soon as you are inside the city, there will meet you a man carrying a pitcher of water. You will see him go into a house: do you go in after him, and find out the owner of the house, and say this to him: 'The Master says, Where is the guest-chamber, where I am to eat My last supper with My disciples before I die?' He will then show you a room in which to get things ready."

So away went S. Peter and S. John; and as soon as they were inside Jerusalem, they met a man carrying a pitcher of water: they went into a house after him, and said to the owner of the house what the Lord had bidden them.

Then the owner of the house took S. Peter and S. John into a large room upstairs, where there was a table, and couches round it, and dishes and cups, and a large jug, and a bason. Then S. Peter and S. John went and got some bread and herbs, and some wine and other things (I suppose Judas had given them the bag with the money in it), and then they went back to the Lord and the other Apostles, and told them: and when the evening came they all went to the house, and into the room upstairs, which the owner of the house had got ready, and they all took their places at the table. The Lord was at the head of the table, and next to Him was S. John. The

Lord loved S. John best of all the Apostles.

While they were at the table,* the Lord got up, and took off His upper garments; then He took a large towel and tied it round His waist, and He poured some water into a bason.

What was He going to do? He was going *to wash His disciples' feet*. Did you ever hear of a master washing the feet of his servants? Did you ever hear of a king washing the feet of his subjects? Did you ever hear of God washing the feet of creatures whom He had made? Yet this was what the Lord Jesus Christ now began to do: and you know that He is God.

So first He came to S. Peter. But when S. Peter saw what the Lord was going to do, he said, "Lord, art Thou going to wash my feet?" The Lord replied, "What I am doing you do not understand now, but you shall understand some time hence." Then S. Peter said, "Thou shalt never wash my feet." It was not right of him to speak thus: he ought to have known that whatever the Lord did must be quite right and proper, because it was the Lord who did it.

The Lord said to S. Peter, "If I do not wash you, you are not Mine:" and then S. Peter was glad to have his feet washed by the

* "While a supper was going on," or "when a supper had begun," is the meaning of S. John's words, xiii. 2.

Lord. When the Lord had washed S. Peter's feet, He went round to all the rest, and washed the feet of each in turn. He even washed the feet of wicked Judas. Was not that kind of Him ?

When He had done, He took off the towel, and put on His upper garments, and sat down again : and He said to the disciples, " Do you understand what I have been doing to you ? You call Me *Master* and *Lord*, and you say well, for so I am. If I then, your Lord and Master, have washed your feet, you ought also to wash one another's feet : I have been kind to you, and you ought to be kind to one another. I have made Myself low and mean for your sakes, and you ought to make yourselves low and mean for the sake of one another."

QUESTIONS ON THE CHAPTER.

On what day of the week was the Lord to die ?

What would He and His disciples do together the evening before ?

Whom did the Lord send to get things ready ?

How did they manage to find a room ?

When they were all together in the room, who was next to the Lord ?—Why was he next Him ?

What did the Lord do while they were at the table ?

Was S. Peter willing that the Lord should wash his feet ?

What did the Lord mean to teach His disciples when He washed their feet ?

CHAPTER LVI.

JUDAS'S DEPARTURE.—THE HOLY EUCHARIST.

WHEN the Lord had washed the disciples' feet, and had told them to be kind to one another as He had been to them, He began to be troubled and pained: and He said to the disciples, "One of you who eats with Me is going to betray Me! one of you, my disciples, will give Me up to the Jews!"

Then the disciples looked at each other, and wondered which of them it could be who was so wicked. And they began to say to the Lord one by one, "Lord, is it I?" but the Lord did not give them any answer.

You remember who was next to the Lord. It was S. John. And as S. John lay on the couch, he had his head against the Lord's breast. Now S. Peter nodded to S. John, as much as to say, "Ask which it is?" So S. John looked up and whispered, "Lord, which is it?" and the Lord replied, "It is the one to whom I give a sop." Then He dipped His bread in the sauce, as people in those countries used to do, and gave it to one of the disciples:—you can tell me to whom——? [Judas.]

Yes. And Judas took the bread and ate it. And, as soon as he had eaten it, Satan came into him, as you have heard about evil spirits getting into the bodies of other people. Judas had chosen to do Satan's will and Satan's work, and Satan now came into Judas to help Judas in doing it. Then the Lord said to Judas, "Do quickly what you are going to do!"

The disciples did not know what the Lord meant. Some thought that He meant Judas to buy some things at a shop, or to take something to some poor people. But Judas knew what the Lord meant: the Lord was longing for the time when He was to die and overcome Satan, and He wanted both Satan and Judas to make haste. And Judas got up at once and went out: Satan being in him all the while.

Where do you think he went? He went to the wicked people, the Jewish council, priests and scribes and elders, to fetch them (or some of them) to the Lord that very night, in order that they might take Him.

But I must now tell you of a thing which the Lord did while supper was going on. He took a cake of bread, and said over it some thanks to God, and then He broke it, and gave it to the disciples, saying, "Take, eat: this is My Body, Which is given for you." The disciples did not understand Him quite; but they believed what they heard Him say, and they did

what He told them to do. They all ate the Bread which He gave them.

After supper was over, the Lord took a cup with some wine in it, and (I think) a little water as well,* and He said over it some thanks to God as He had done over the Bread, and then He gave it to the disciples, and said, "Drink ye all of This, for this is My Blood, Which is shed for you and for many, that your sins may be forgiven." The disciples did not understand this saying either; that is, they did not understand it quite; but they believed what they heard their Master say, and they did as he bade them do. Out of the cup which He gave them they all drank.

I say, they did not quite understand what the Lord meant. But some of them may have remembered how, about one year before, the Lord had said, "I am the Bread of Life: I am going to give My flesh in order that all people may live: and if you want to get life into you from Me, you must eat My Flesh and drink My Blood. My Flesh is food indeed, and My Blood is drink indeed." And they had been eating His Flesh and drinking His Blood now. The *Bread*, you know, He had said was His Body, and the *Wine in the Cup* He had said was His Blood.

After this they all sang a hymn of praise to God. The hymn was made up of some of

* See *Lessons on the Kingdom*; page 36, note (1).

those same Psalms which we say to God in Church.*

QUESTIONS ON THE CHAPTER.

What thought was it which troubled the Lord while He was at supper with His Apostles?

How did the Apostles behave when He told them of it?

Which Apostle asked the Lord the name of the one who would betray Him?

How did the Lord tell S. John?

When Judas had eaten the bread, what happened to him?

What did Judas do next?

While supper was going on, what did the Lord do with some of the bread?

What did He say that that Bread was?

What did He do with some of the wine (or, wine and water)?

What did He say that that Wine was?

When the disciples had eaten and drunk, what did they do along with the Lord?

CHAPTER LVII.

THE AGONY IN THE GARDEN.

WHEN the Lord and His disciples had done singing, He talked to them. They were full of sadness, because of what their Master had said about Judas,—how Judas was going to betray Him. And the Lord had to make them

* We may say with tolerable certainty that it was the Hallel; which, according to the best supported opinion, consisted of Psalms cxiii.—cxviii.

more sad still ; for He had to tell them how badly they also would behave towards Him that same night. He said, " I your Shepherd am going to be smitten, and you My sheep will all leave Me and run away."

S. Peter was not pleased to hear this ; and he said, " Whoever leaves Thee, O Lord, I am sure I will not. Rather than leave Thee I will go with Thee into prison and to death." But the Lord replied, " I tell you, Peter, that before the cock crows twice you will say three times over that you do not know Me."

The Lord began to tell His disciples what He was going to do ; He said, " I am going back to My Father : and when I am gone, I shall ask Him to give Me the Holy Ghost that I may send Him down upon you, to comfort you, and plead for you,* and dwell in you. The Holy Ghost is with you now, but He will then be *in* you. He will teach you things about Me ; and then you will be able to tell other people. You must not be sad ; for I am going to get ready a place for you in My Father's house, and some day I shall come again and take you to be with Me where I am. And when the Holy Ghost is come, He will tell you things which are going to happen, and make you do wonderful things such as I do. And when men hate you for loving Me, and do you all manner of harm because you

* The word "Paraclete," commonly rendered *Comforter*, means both a Comforter and an Advocate.

are My disciples, the Holy Ghost will fill your hearts with joy."

When the Lord had done talking to them, He lifted up His eyes to His Father in heaven, and prayed for His disciples aloud; and not for them only, but for you and me and all Christian people, that we all might be one. And when He had finished His prayer, He went down stairs, and went out into the street, and so out of Jerusalem to that hill of which I told you before, and which was called the Mount of Olives: and the eleven Apostles went with Him. Where was the twelfth? Judas was with the wicked Jews.

At the foot of the hill there was a garden, called the *Garden of Gethsemane*. The Lord had often been to this garden before with His disciples. When He got to the garden-gate He left eight of His disciples there, and said, "I am going to pray: wait for Me here: and pray that you may not be tempted to do wrong."

Then He took S. Peter, S. James, and S. John, further on in the garden, and said, "I feel very sad and heavy; I feel ready to die: stop here and keep awake with Me." And saying this, He went a little further on by Himself, and knelt down and prayed to His Father. He said, "O My Father, if it may be, let this trouble pass from Me: nevertheless not My will, but Thine be done."

The Lord's heaviness and fear were so great that the blood came out of His skin; while He

fell on His face and prayed more earnestly. When He had done, He came back to the three disciples ; but they were asleep : it was past midnight, and they were tired and full of sorrow. He woke them, and said, " Pray God that you may not be tempted to sin."

Then He went away and prayed again, saying, " O My Father, if I must suffer all this, Thy will be done." Then He went back to the three disciples, but they were asleep again. " Why are you asleep ?" said He : " You had better get up, and pray that you may not be tempted to do wrong." But they were so tired and heavy that they did not know what to say in reply. Then He left them again, and prayed the third time, saying the same words as before.

Did God hear His Son's prayer ? Yes. God did not spare His Son the sufferings, but God did send an angel to strengthen Him under them. I do not know what the angel did to Him, but I have no doubt the angel both strengthened and comforted Him.

What was it which made the Lord so full of pain and fear and horror ? Ah, my dear children, it was because all the sins of all the world were being laid upon Him, and He was feeling them as if they had been His own. When He took our flesh upon Him He took our sins too ; all the sins which had been done, and all those which were being done, and all those which should be done unto the

end of the world. And it was our sins which caused Him all the pain and grief and fear and horror. If we had never *sinned* at all, Christ would not have had to *suffer* at all.

QUESTIONS ON THE CHAPTER.

What bad conduct did the Lord say that all the Apostles would show towards Him, on the night whereof I have been telling you?

Did S. Peter believe what the Lord said?

What did the Lord say that S. Peter would do,—and how soon?

Where did the Lord say that He Himself was going?

What did He say that He would ask His Father to give?

What was the Holy Ghost to do?

Where was the Holy Ghost then?

Where *would* the Holy Ghost be, when God the Father had given Him, and Christ had sent Him down?

What did the Lord say that He Himself was going to do?

What did the Lord do after He had done talking to the Apostles?

Where did He then go with them?

When they were at the garden-gate, what did He bid the Apostles do?

Whom did He take further on with Him?

What did He bid them do?

Did they do as He asked them?

How many times did He pray?

What words did He say?

What were the Apostles doing meanwhile?

What happened to the Lord while He was praying?

Whom did God the Father send to Him?

What did the angel do to the Lord?

What was it which caused the Lord to suffer so much?

CHAPTER LVIII.

HOW THE LORD WAS BETRAYED AND TAKEN.

THREE times the Lord prayed in the garden of Gethsemane,—and three times He came back to His disciples, S. Peter, S. James, and S. John, and three times He found them asleep.

The third time that He came back, He said to them, "Ah, it would be a good thing if you *could* sleep now : but you must get up : I am now going to be given up to the wicked people." While He said these words, you might have heard the sound of a great many people coming nearer and nearer. And sure enough there were a great many people at the garden gate. There were some soldiers with swords, and there were servants ; servants of the wicked people in Jerusalem ; these had sticks : and some had lamps and torches. What were the lamps and torches for ? To search the dark places in the garden under the trees and bushes, where the beams of the moon could not come. And some of the wicked Jews were there themselves. These people had come to lay hold of the Lord, and to fetch Him away with them. They stopped outside the garden ; but one man came forward and went into the

garden and up to the Lord, saying, "Hail, Master!"

Who was it? It was Judas. Judas had brought these people with him, and he had said to them, "You must take the one whom you see me kiss." So now he went up to the Lord, and kissed Him.

But the soldiers and other people still remained outside: so the Lord went out to them and said, "For whom are you looking?" They answered, "We are looking for Jesus." Then the Lord said, "I am He."

And as soon as He had said that, God made them all fall on their backs to the ground. How foolish they must all have looked—servants, and soldiers, and all! Then the Lord might have run away, if he had chosen; but He would not. He had come to save us, and in order that He might save us it was necessary that He should give Himself up to die.

When the wicked people had got up again, the Lord asked them a second time, "For whom are you looking?" and they said again, "We are looking for Jesus." Then He said, "I have told you that I am He: if therefore you want Me, you must let My disciples go." See how kind the Lord was in thinking about them even when He was going to die!

But the disciples said, "Lord, shall we fight for Thee?" and without waiting to hear what the Lord would say in reply, S. Peter

drew his sword out of the sheath, and struck at the head of one of the servants. Happily, he did not kill him; I suppose the man moved his head a little on one side: but he cut off the man's right ear.

Meanwhile the soldiers and servants had come up, and laid hands on the Lord. But when S. Peter cut off the man's ear, the Lord said to those who were holding Him, "Let Me just do this ——:" and then He put forth His hand, and touched the man's ear, and made it well. And he said to S. Peter, "Put up your sword into the sheath: if I chose, I might pray to My Father, and He would send thousands of angels to help Me."

Why did not the Lord ask His Father to send some angels? Because the Lord meant to die for you and me.

When the Lord had spoken to S. Peter, S. Peter and all the rest of the disciples ran away, just as the Lord had said that they would: and the soldiers and servants tied His hands, and led Him back to Jerusalem. He did not resist them at all, but went with them quietly like a lamb. You know that He is the Lamb of God.

QUESTIONS ON THE CHAPTER.

What people came to the garden just as the Lord had done praying?

What things had they with them?

Who came on before the rest?

What did he do to the Lord ?
Why did he kiss Him ?
Did the other people take the Lord into custody at once ?
When the Lord had gone up to them, and had said, "I am He," what happened to the people ?
What did the Lord say to them about His disciples ?
What did the disciples want to do ?
What did S. Peter do ?
What did the Lord do to the servant ?
When the Lord had let the people take Him, and tie His hands, what did the Apostles do ?

CHAPTER LIX.

THE PALACE.—HOW S. PETER DENIED THE LORD.

It was Thursday night, or rather, very early indeed on Friday morning ; and it was still dark. The wicked people, the priests and scribes and elders, who made up the Jewish Council, had not gone to bed. They were sitting up in a grand house called a *palace*. This palace had a great many rooms in it ; and two great people lived in it, one in one part of the palace, and the other in the other part. The name of one of these men was *Annas*, and the name of the other was *Caiaphas*. These men were both of them priests ; it was their business to offer sacrifices and burn

incense in the temple, and bless God's people in His Name: but you see that they were both of them wicked. They both hated the Lord Jesus, and they both meant to have Him put to death. They had sent their servants with the soldiers to take the Lord, and now they were waiting till He was brought. At last there was a noise at the door, and in came the servants and soldiers, bringing the Lord with them.

They brought him first to Annas: and Annas asked the Lord some questions about His disciples, and what He had taught them. The Lord said, "You had better ask those who heard Me." Then one of the servants struck Him, as if he had said something which was wrong.

When Annas found that he could not get anything out of the Lord, he sent Him to the room where Caiaphas was. The other wicked people went into the same room: and they made the Lord stand up before them. And first, as they could not find anything which He had done wrong, they tried to get some people to come and tell lies about Him. A great many people came who were liars, but the lies which they told were not exactly what these wicked Jews wanted. So they had to try some other plan.

And this was what they did at last: Caiaphas got up and said, "Are you the One Who was to come and save people?" "Yes," said

the Lord: "and you will see Me one day coming in the clouds of heaven." "What, are you the Son of God?" said they. "Yes," said the Lord, "I am."

Then Caiaphas pretended to be very much shocked at what the Lord said: he cried out, "Why, this is blasphemy!" (that is, some wicked word against God.) "You have all heard it; we do not want any more people to tell us about Him; what do you think?" Then they all replied, "He deserves to be put to death." So they declared that He *should* be put to death. And then they spat in His face, and knocked Him about, just as He had told His disciples before.

What had the disciples been doing all this while? They had all run away. Even S. Peter had run away, though he had said that he would go with the Lord both into prison and to death.

But after a while S. Peter and S. John thought they would go after the Lord, and see what was being done to Him. So they went; and they soon got to the palace where Annas and Caiaphas were. S. John went in first, and he got the maid at the door to let in S. Peter. The chief rooms in the palace opened on to a sort of court or yard; and into this court or yard S. Peter went: so that he could see everything which went on in the rooms all round. There was a fire in the middle of the court, and the servants were

standing at it, warming themselves ; and S. Peter stood with them and warmed himself. And while he was standing there, some of the servants said to him, " Surely you are one of that Man's disciples." " No," said S. Peter, " I am not : I do not know Him." Then he went into the porch, and at the same moment a cock crew. But another person saw him in the porch, and said, " I am sure you are one of His disciples." " No," said S. Peter again, " I do not know Him." A little while after, some more people came to him and said, " You must be one of His disciples : " and one added, " Did not I see you with Him in the garden ? " Then S. Peter began to curse and to swear ; saying that he did not know the Lord at all.

But just then the cock crew a second time : and the Lord turned round, and looked at S. Peter. And at once S. Peter recollected what the Lord had said to him, " Before the cock crows twice, you will say three times over that you do not know Me."

That look was enough. The Lord did not speak, but as soon as S. Peter caught the Lord's eye, he went out and wept bitterly. And it is an old story (though whether true or not I cannot tell you), that from that time forward S. Peter never heard a cock crow without weeping again for having denied his Master so wickedly.

QUESTIONS ON THE CHAPTER.

What night was it of which you have been hearing?

In what sort of a place were the Jewish Council sitting?

What two great persons lived there?

What was it the business of those persons to do?

Were the persons themselves good or wicked?

How was the Lord treated when He was before Annas?

What sort of people did the wicked Jews get to come and speak against the Lord?

What question did Caiaphas put to the Lord at last?

What did the Lord answer?

What did the wicked Jews say then that the Lord deserved?

And what did they do to Him?

What two disciples had followed the Lord into the palace?

Where did S. Peter go and stand?

What did some one come and say to him?

What did he say in reply?

How many times did he say that?

What brought S. Peter to see what wicked things he was saying? What did he hear? and what did he see?

What did he do then?

CHAPTER LX.

PILATE AND HEROD.

WE left the Lord in the grand palace, where lived Annas and Caiaphas : Caiaphas the High Priest and the other wicked Jews had just said that the Lord must die.

It was still very early on Friday morning—the first great GOOD FRIDAY. The Jews could not put the Lord to death themselves; for at that time the Romans were masters of the Jews; and the Romans would not let the Jews put any one to death. And besides, if the Jews had put the Lord to death themselves, it would have been by throwing large stones at Him: but they wanted Him to die by a more painful kind of death: so they took Him to the Roman judge whose name was—(listen to me)—*Pontius Pilate*.* Pontius Pilate lived in another grand house in Jerusalem.

When Pontius Pilate heard that the chief priests and scribes and elders of the Jews were come to the house, and wanted to see him, he went out and sat down on a grand seat outside (*see the picture*), and said, “What wrong has this Man been doing?”

The Jews answered, “He has been setting people against the King, and telling people not to pay taxes: and He has been giving out that He is a king Himself.” The Jews said this, because they thought that when Pilate heard it he would be more likely to put the Lord to death; and they did not care what lies they told, if they could only get Pilate to do what they wanted.

Then Pilate told the Lord to come inside

* The teacher may have to take special care that the children pronounce the name right.

the house, and he asked Him, "Are you a King?" and the Lord said, "Yes: but it is God, and not man, from Whom I get My kingdom." So Pilate went back to the Jews, who were waiting outside, and said, "I do not see that He has been doing anything wrong." Pilate did not like the Jews, and he did not wish to put the Lord to death.

Then the Jews said, "He has been setting the people against the King: He began in Galilee, and He has been doing so all the way hither." (Galilee was the name of that part of the country where Nazareth was.)

"Oh," said Pilate, "does He come from Galilee?" "Yes," said the Jews. Now Pontius Pilate had nothing to do with Galilee; Galilee was ruled over by a man named Herod; son of the same Herod who had killed the children at Bethlehem, some thirty years before. And it so happened that Herod was in Jerusalem at that very time. So Pilate told the Jews to take the Lord to him: and they did.

When Herod saw the Lord, he was very glad, for he had wanted to see Him a long while: and he hoped to see the Lord do some miracle. But when Herod spoke to the Lord, the Lord said nothing in reply: so at last Herod got tired of waiting, and laughed at the Lord, and made game of Him; and Herod's soldiers got a fine cloak, something like what kings used to wear, and they put it on the

Lord to mock Him : and then he sent the Lord back again to Pilate.

Now as I told you, Pilate did not wish to put the Lord to death. And it so happened that just then there was a man in prison, a very wicked man indeed, a robber and a murderer ; his name was *Barabbas*. And it was the custom to let out one prisoner every year, whomsoever the Jews liked best. Now Pilate knew very well that the Lord Jesus had not done anything wrong, and that the only reason why the Jews wanted Him killed was because they envied Him for being so good ; so Pilate thought, " Surely these Jews will rather have Jesus let go than *Barabbas* ;" and he said to them, " Whom will you have let out ? *Barabbas*, or Jesus ?"

The Jews cried out, " Let out *Barabbas* !" Then Pilate asked them, " What shall I do then with Jesus ?" And they all cried out again, " Crucify Him !" (that is, nail Him to a cross.) Still Pilate said, " Why what harm has He done ?" But they all cried out again, " Crucify Him !"

Pilate still wanted to let the Lord go. But he was afraid to let Him go, because the Jews might have complained about Pilate to the king, and perhaps got Pilate put to death himself. So he thought that he would please the Jews by doing something to the Lord, and that then they would be satisfied, and would not want Him put to death. So now he said to

the Jews, "I do not see that this Man has done anything wrong, and therefore when I have scourged Him I shall let Him go." So Pilate ordered some of his soldiers to take the Lord and scourge Him. So they took the Lord into the house again, and took off His clothes, and tied Him to a pillar, and then they took a sort of whip made of twisted thongs, and beat Him with it till the skin was nearly all taken off His back, and the blood ran down. This was called scourging. Then they put a bright-coloured cloak upon Him, either the same which had been put upon Him by the soldiers of Herod, or else some other, and they platted some thorns together into a wreath or crown and put that on His head, and they put a cane in His hand for a sceptre (a sceptre is a stick of gold, or silver, or ivory, which kings hold in their hands); and then they set Him on a seat, and went up to Him, and knelt down to Him as if He had been a king, and they His subjects: as indeed He *was* their king, and they *were* His subjects, though they did not know it. And as they knelt to Him they called Him "King!" And then they took the cane out of His hand, and hit Him with it on the head. All this the Lord suffered for our sins. If we had not sinned against God, God's Son would not have had to suffer for us.

QUESTIONS ON THE CHAPTER.

Who were the Jews' masters, at the time of which we are speaking?

Did the Romans allow the Jews to put people to death?

What was the name of the Roman judge?

Where did Pontius Pilate live?

What wrong did the Jews say the Lord had done?

From whom did the Lord tell Pilate that He got His kingdom?

When Pilate heard that the Lord came from Galilee, to whom did he send Him?

Why did He send Him to Herod?

When Herod asked the Lord questions, what did the Lord say in reply?

What did Herod do to the Lord at last?

What prisoner did Pilate talk about letting out?

What did the Jews want Pilate to do to the Lord?

What did Pilate have done to the Lord, hoping that the Jews would then be satisfied?

What did the soldiers do to the Lord?

CHAPTER LXI.

THE CONDEMNATION.—JUDAS'S DEATH.

THUS the morning of Good Friday passed, as I told you in the last chapter.

When the Lord had been scourged, Pilate had Him brought out again for the people to see. Out He came, with the crown of thorns on His head, and the bright-coloured cloak over His shoulders. The people could not see where He had been scourged, for His back was covered with the cloak: but they must

have seen how pale and ill He looked ; and I dare say there were some marks of blood about His breast. His forehead too had been pricked with the thorns, when the cruel soldiers had hit Him on the head. Pilate hoped that when the Jews saw Him thus, they would be content, and not want anything more to be done to Him, but think that He had suffered enough : but alas, nothing would satisfy them except that the Lord should die. They cried out again, "Crucify Him, crucify Him!" "What!" said Pilate, "shall I crucify your King?" "We don't want *Him* for a King," said the Jews. Moreover the Jews were getting very angry, because Pilate did not let the Lord be crucified at once ; and they were beginning to make a great noise and disturbance. Pilate did not like this, but he was afraid of the people. Doing right is a thing in which people ought to be bold : a judge especially ought to be bold ; but Pilate was a bad man and a bad judge. He was bold to do wrong, and afraid to do right. So now Pilate said : "Very well then, Jesus shall be crucified."

But we must now come back to Judas. When the soldiers and servants had brought the Lord to the palace, Judas had come with them ; and the wicked priests had paid him the money which they had promised, thirty pieces of silver. But now Judas began to feel how wicked he had been ; and as for the

money, he could not bear to keep it, because he had done so wicked a thing to get it. So he went to look for the wicked priests, and he found them in the Temple. They had been offering sacrifices, and they were going to burn incense before God. But alas, those wicked men did not care about doing God any real honour ; their hearts were set on wickedness.

Judas passed into the priests' court, and stood at the door of the holy place. The priests were inside : nobody might go in there but they. Judas called to them and said, " I have sinned : I have betrayed my Master to death : and He never did anything wrong at all."

But the wicked priests only laughed at him. " What is that to us ?" said they. " If you betrayed Him, that is your business, not ours."

But Judas could not keep the money : so he threw it down on the floor of the holy place, and went away.

Where did he go ? He went to a field outside Jerusalem, where people dug clay for making earthen pots and basins. Judas had wished to have this field for his own, and he had agreed with the owner of the field to buy it of him with that same money which Judas was to have from the wicked priests. But now Judas would not have the field ; he would not have anything more in the world ; he would not have even his own life. Judas determined to kill himself ; and so now he went

to the field, and tied a rope to a tree, and the other end of the rope round his own neck. Then he made a jump, and so hung himself, and died. Afterwards the rope gave way, and Judas's body fell down and broke across.* What a shocking sight it must have been !

But it was more shocking still to think where Judas's soul and spirit were gone. They went to that part of hell where the souls of the wicked went. Judas had let Satan come into his body, and now Satan would have Judas's soul and spirit for ever. And when the dead people have come to life again at the last day in order to be judged, Satan will have Judas's body too. My dear children, may God save both you and me from coming to such an awful end !

QUESTIONS ON THE CHAPTER.

Did Pontius Pilate let the Lord be crucified at once ?

Why did Pilate say at last that He should be crucified ?

For whom did Judas go to look, after he had got his money ?

Where did Judas find the wicked priests ?

What did he say to them ?

What did they reply ?

What did Judas do with the money ?

Where did he go ?

And what did he do there ?

* The account here given will, it is believed, be found to square with all the requirements of the sacred text in Matt. xxvii. and Acts i.

CHAPTER LXII.

THE CRUCIFIXION.

WHEN Pilate said that the Lord should be crucified, the wicked Jews were glad. Pilate's soldiers took the Lord into the house again, and took off the fine cloak, and put His own clothes upon Him again. They brought out a great cross made of two planks of wood, one long and one short, and they made the Lord carry it. It was heavy, and the Lord was very faint ; He had eaten nothing since supper the night before, and He had had no rest, and He was weak with sweating blood, and with having been scourged, and with the fear and knowledge of all which was going to be done to Him ; and when the soldiers laid the cross upon Him, He fell down under the weight. He fell down, I think, more than once.* At last, just as they were at the gate of Jerusalem, they met a man named Simon, who was coming into the city. He was the

* The common tradition is that He fell three times. It is evident that the soldiers would not have let another person carry the cross unless they had had the most incontestable proof that the Lord was quite unable to carry it Himself ; and in the eyes of Roman soldiers, remarkable as Roman soldiers were for wanton cruelty (see Dr. Arnold's *History of the later Roman Commonwealth*, vol. i. p. 53), three falls at least would probably be required to make them lay the cross upon another.

father of two men who were afterwards Christians;* and, I suppose, when he saw the Lord going out to be crucified, and perhaps saw Him fall down under the weight of the cross, he said how sorry he was, or something of that kind. But be that as it may, the soldiers laid hold of him and made him carry the cross himself.

What an honour, to share with the Lord even in His shame! For remember, He was still God the Son, the Second Person in the blessed Trinity, even while He was suffering, in His man's body and soul, what I am now telling you.

The wicked priests who had given up the Lord to Pontius Pilate went after the soldiers to see the Lord crucified. (The morning service in the Temple was now done.) A great many other Jews also went; and some women besides, who were sorry for the Lord, and cried very much because He was to die. But the Lord turned round and said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For the days are coming when people will wish the mountains to fall upon them, and the hills to cover them. For if these things are done upon a green tree, what shall be done upon the dry

* This is evident from the way in which S. Mark, writing for his fellow-Christians, uses the names of Alexander and Rufus as well known to his readers (Mark xv. 21.)

one ?" By which He meant, If God lets such woe and pain come upon Me Who am so good, how much more woe and pain will He send upon those people who are wicked !

There were two thieves brought along with the Lord to be crucified at the same time. Just outside the city of Jerusalem there was a little hill called Calvary. The soldiers took the Lord and the two thieves up to the top of this hill, and then they took the Lord's cross from Simon, and dug a hole in the ground, and stuck the cross in the hole.

Now you must know that the death of the cross was the most painful death by which any one could die ; so when any one had to undergo it, they used to give him wine to drink, with some myrrh in the wine, to make him feel the pain less. They gave some of this to the Lord : He just tasted it, but would not drink. Then the soldiers stripped Him of His clothes, leaving only a cloth round His loins. And when they had done this, they crucified Him. There was a piece of wood sticking out from the middle of the cross, and they lifted up the Lord upon this, and then nailed His hands and His feet fast to the cross :* after which they did the like to each of the two thieves.

* This mode of crucifixion, represented in some ancient paintings, answers better than the other to the expression "lifting up," which the Lord used so often in reference to His glorification by crucifixion.

How did the Lord take His death? He took it just as He had taken all the harm which the wicked people had done to Him before. He had taken all *that* patiently, and so now He took His *death* patiently. He did not call the soldiers bad names while they were nailing Him; but He prayed for them to His Father. He said, "Father, forgive them, for they know not what they do."

QUESTIONS ON THE CHAPTER.

When Pontius Pilate had said that the Lord should be crucified, where did the soldiers take the Lord? and what did they do with Him there?

What did they bring out?

Was the Lord able to carry the cross?

Did He try to carry it?

Whom did the soldiers force to carry the cross for Him?

Tell me who came after the Lord to see Him crucified?

Who were brought out to be put to death along with the Lord?

What did the Lord say when the soldiers were crucifying Him?

CHAPTER LXIII.

CHRIST ON THE CROSS.

WHEN the soldiers had nailed the Lord to the cross, they tore his upper garments into four

(See especially John viii. 28; xii. 32; and Bishop Elliott's *Hulsean Lectures*.)

pieces, one piece for each soldier. There was also a long inner garment which the Lord had worn, but as it had no seam in it, but was woven all in one piece, they said, "it would be a pity to tear this; let us cast lots for it:" so they cast lots, and the soldier to whom the lot fell took the Lord's inner garment for his own.

Now when Pontius Pilate had ordered that the Lord should be crucified, he took a piece of parchment (parchment is something like paper) and wrote these words: **JESUS OF NAZARETH, THE KING OF THE JEWS.** There was a centurion who had to go with the soldiers and see them crucify the Lord, and Pilate gave the parchment to the centurion, and told him to have it fixed to the Lord's cross. So when the soldiers had crucified the Lord, they fastened the parchment to the cross over His head, and many of the Jews read what Pilate had written. The Jews wanted Pilate to alter what he had written; they did not like the Lord Jesus to be called their King. But Pilate would not change a single letter of it, but ordered that it should stand just as it was.

A great many people were passing by; some were going into Jerusalem, and some were coming out. Many of these stopped to look at the Lord as He hung on the cross; and they laughed at Him, and said, "Why do not you come down from the cross?" There came some of the wicked priests also, and some of the scribes and elders, and they also

mocked Him, and said, "He saved other people; let Him save Himself, if He is the Saviour, as He said He was. He trusted in God that He would deliver Him; let Him deliver Him if He will have Him; for He said, I am the Son of God." The thieves also who were crucified with Him mocked Him in the same way.

But after a while one of the thieves began to feel ashamed of himself, and sorry for what he had done: so when the other thief went on mocking the Lord, this thief said, "Are you also one of those who behave wickedly? It is quite right that *we* should die, because we have done so many wicked things; but He had done nothing wrong at all." Then he spoke to the Lord, and said, "O Jesus!* Thou wilt yet be a King! remember me when Thou comest!"

Did the Lord answer the thief? Did He say that He would remember him? He said what was as good: for He said, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." This was the second thing which the Lord said while He was on the cross.

What is Paradise? It is a place of rest and peace, where the souls of holy people who have died see God, and feel how much He loves them. When the Lord's Spirit left His Body,

* "Jesus," and not "Lord," is what the thief said, according to the best reading. See Tischendorf's Greek Testament.

It would go first into that dismal place under the earth where the souls of all the dead people were then ; but afterwards It would pass into Paradise, and take thither the souls of some of the other dead too. And the Lord told this poor thief that *his* soul should be *one* of them.

There were two people standing by the Lord's cross, and who loved Him very dearly. Who were they ? One was the Lord's Mother, the blessed Virgin Mary. The other was S. John, the Apostle whom the Lord loved best. Why had they come ? I suppose it was to see if they could be any comfort to the Lord in His last hours.

The Lord's pain was growing worse and worse every moment as He hung ; but even thus He thought of His Mother whom He loved, and He wished that some one should love her and honour her and take care of her when He was gone. Who *would* love her and take care of her ? The Lord looked at her and said, while S. John was standing by, "Woman, behold thy son." Then He looked at S. John, and said, "Behold thy mother." S. John knew what the Lord meant, and he took the Lord's Mother to his own home, and took care of her, and honoured her, and loved her, just as if she had been his own mother and he had been her own son. Then S. John came back to the Lord.

What the Lord said to His Mother and to

S. John was the third saying which He uttered while on the cross. He spoke four more times, as I shall tell you hereafter.

QUESTIONS ON THE CHAPTER.

What did the soldiers do with the Lord's upper clothes?

What did they do with His long inner garment?

What words did Pontius Pilate write, to be put on the top of the Lord's cross?

Did the Jews like this?

How did the wicked priests and the two thieves treat the Lord, as He hung upon the cross?

Did both the thieves keep on mocking Him? Tell me something about one of the thieves.

What did this thief say to the Lord?

What did the Lord say in reply?

What sort of a place is Paradise?

Tell me the names of two people who were standing by the Lord's cross.

What did the Lord tell His Mother that S. John was to be to her?

What did He tell S. John that she was to be to him?

CHAPTER LXIV.

CHRIST'S DEATH.

So passed the middle of that first Good Friday, as I told you in the last chapter. But at twelve o'clock it became very dark. What made it dark? I do not know: but I

think it was because Satan and his angels were there, assaulting the Lord, and trying to fill His pure and holy mind with bad and dreadful thoughts. Satan was now bruising the Lord's heel, as God had said, more than four thousand years before, that he *should* do: I mean, Satan was bruising the Lord's Body. He had got Judas to betray the Lord, and he had got the wicked Jewish Council to have the Lord crucified; but Satan knew that while he was to bruise the Lord's heel, the Lord was to bruise his head; and so he was determined to do all the harm to the Lord that he could. And I think it was Satan's being there which made it dark.

Hour after hour the Lord hung on the cross, and only spoke seven times. When it was near three o'clock in the afternoon, He cried out, "My God, My God, why hast Thou forsaken Me?" It seemed to Him as if God *had* forsaken Him. But when He so cried out in His anguish, the wicked people only laughed at Him the more. That was the fourth thing which He said.

Soon after this He spoke another word. It was, "I thirst." He had drunk nothing since tasting the few drops of spiced wine; and the sun was very hot. Now there was a pot or jar there, which had in it a sort of vinegar or sour wine for the soldiers to drink: and when the Lord said "I thirst," one of the soldiers ran and got a sponge and dipped it in this

vinegar or sour wine, and put it on a long stalk, the stalk of a plant called hyssop, and pushed it against the Lord's mouth, so that He was just able to swallow some of the vinegar. But even this seeming kindness was not done to the Lord without some wicked jokes made about Him at the same time.

And now all was done which the Lord had had to do, and all was suffered which He had had to suffer: it only remained for Him to die. So now He cried with a loud voice, "It is finished!" And then He said one short saying more, "Father, into Thy hands I commend My Spirit," and bowed His head, and died.

(GLORY BE TO THEE, O LORD.)

And that, my dear children, was how forgiveness was got for your sins and mine, and for the sins of the whole world. By the shedding of the Lord's Blood in death, peace has been made between God and us, and we may go boldly before God in His house, and at last come to be with God in heaven.

When the Lord died, the darkness cleared off, and the sun shone out bright again. But the earth shook, and the rocks cracked, and the graves were opened: so that the centurion who was there to watch said, "Certainly He must have been good—certainly He must have been the Son of God, as He said." And a very

wonderful thing happened inside the Temple. A thick curtain hung across the holy house, to divide between the Holy Place and the Holy of Holies ; this curtain was called the Vail : and when the Lord died, it tore in two all at once from the top to the bottom. I suppose that there were some angels there, and that God had bidden them tear it as soon as the Lord died. Think how surprised and frightened the wicked priests must have been when they saw it tear, and tear without hands ! Some of them must have been in the Temple at that time, for it was the time when the evening sacrifice was offered.

This tearing of the vail was to teach us something, which I wish you, my dear children, to know well. It was to teach us that those who trust in Christ, and do as He tells them, may (as I said before) go before God in His house without any fear, and that at last they may make their way into heaven. Is not that a nice thing to know ?

Well, now you have heard about the Lord's Passion and Death. "Passion" means *sufferings*. And you know now why we keep Passion-week, and why we keep Holy-week,* and

* As a certain strange misapplication of terms is very prevalent still, it may be well to remark here that *Passion-week* is the week *next but one* before Easter, and commences with *Passion-Sunday* (the 5th Sunday in Lent), just as *Holy Week* commences with *Palm-Sunday*.

why we keep Good Friday. It is very sad when people make Good Friday a day of feasting and merriment. I hope you will never do that. You are too young to give up your play altogether on that day, as grown people ought to give up their work and their holiday-making; but even you can remember on Good Friday how the Lord Jesus died, and you can pray to Him a little, and thank Him, and tell Him how sorry you are that He had to die for your sins. Here is a little prayer which you may say to Him:—

O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

Here are two others:—

O Lamb of God, That takest away the sins of the world: Grant us Thy peace.

*O Lamb of God, That takest away the sins of the world: Have mercy upon us.**

The Lord Jesus is the great Peace-maker: and you remember how S. John the Baptist called Him the Lamb of God.

* In teaching these prayers to the children, the teacher will probably find it best to read each prayer twice over slowly, and then to make the children repeat clause by clause after him. Of course the last two prayers will not be taught until the little ones know the first well.

QUESTIONS ON THE CHAPTER.

What happened at noon on the first great Good Friday?

Who were assaulting and vexing the Lord while He hung on the cross, without any one's seeing them?

Tell me some more things which the Lord said.

When He said "I thirst," what did one of the soldiers do?

What great benefit or good did the Lord get for us by dying?

When the Lord had died, what did the centurion say about Him?

What wonderful things happened when the Lord died?

What wonderful thing happened inside the Temple?

What did God mean us to learn by that?

What does the word "Passion" mean?

CHAPTER LXV.

THE PIERCING OF THE LORD'S SIDE.

It was about three o'clock in the afternoon when the Lord died. The two thieves had not died; they were still hanging alive upon their crosses.

Now in about three more hours, that is, about six o'clock, the sun would set, and the Jews did not like to have any one hanging on a cross after sunset; so they went to Pontius Pilate, the judge, and said to him, "We

should be very glad if you would send some soldiers to Calvary, where Jesus and the two thieves are hanging, to break their legs, and kill them,* and then take them away."

Pilate was willing to please the Jews, so he called some soldiers, and told them to go and do as the Jews had asked. Then the soldiers went and broke the legs of one thief, and killed him; and next they went to the other thief, and did the like to him. One of the thieves, you remember, had been sorry for his sins, and asked the Lord to remember him: and the Lord had said, "Verily I say unto thee, to-day shalt thou be with Me in Paradise." So now the soul and spirit of that thief went into Paradise, as the Lord had said.

When the soldiers had killed both the thieves, they went to the Lord also. But when they looked at Him, they saw that He was dead already: so they did not break His legs; but one of the soldiers ran a spear into His side, and out came blood and water. S. John was standing by, and saw it. The spear must have gone into the Lord's heart, and the Lord's heart must have been broken with the way in which His Own people had treated Him: that Heart which was so full of love

* The breaking of the legs would not be enough of itself to destroy life. The order to break the legs of a crucified person seems to have included an order to give a stab, or other *coup de grace*.

for all men, and even for those who hated Him most.*

So now the Lord had five wounds on His most sacred Body. There was a wound in His right hand—one; a wound in His left hand—two; a wound in His right foot—three; a wound in His left foot—four: these four had been made by the large nails. And now there was a large wound in His side—five: this had been made by the spear. When the Lord comes again in His glory, we shall see those same Five Wounds.

What became of the Lord's Spirit when It left His Body? It went down under the earth, to that same place where Satan was keeping the souls of all the people who had died before. Think how many thousands and thousands of souls Satan must have had there! But now the Lord's Spirit was come to the same place. Think how glad many of them must have been when He came, and when He told them how He had just died for the sins of all the world, and was now come to set free those who would believe in Him. I do not know whether he said this to all, and I do not

* It seems tolerably certain that the physical cause of the Lord's death was *rupture of the heart*. See Dr. Hanna's popular work, *The Last Day of our Lord's Passion*, ch. xiii., and the medical authorities cited in the Appendix. The present writer may add, on the authority of a medical friend, that Dr. Hanna's view is quite consistent with the tradition which makes the spear to have pierced the Lord's *right* side.

know whether all did believe in Him of those to whom He did say it ; but those who did the Lord took with Him into Paradise, that same happy place where no one had ever been as yet. O, how angry Satan must have been, to find that he could not keep them in his gloomy prison any more !

Soon after these believing spirits had gone with the Lord's Spirit into Paradise, the soldiers went and killed the two thieves, as I told you, and then the soul also of that thief who was sorry for his sins went into Paradise to be with them. And the Lord's Spirit stayed there until the morning of the third day.

Now you know, my dear children, what those words mean which you say in the Creed, that God the Son, our Lord Jesus Christ, "descended into hell."

QUESTIONS ON THE CHAPTER.

About what time of day was it when the Lord died ?

What did the Jews ask Pilate to have done to the Lord and the two thieves ?

Did Pilate do as the Jews wished ?

Did the soldiers then break the Lord's legs ? Why not ?

What was done to Him instead ?

What came out of the wound ?

Who was then standing by ?

How many wounds were there now on the Lord's Body ?

Where did the Lord's Spirit go when He died ?

CHAPTER LXVI.

CHRIST'S BURIAL.



WE must now come back to Calvary, where the Lord's Body is still hanging on the cross. His Soul has gone down among the dead, first into the dismal prison-house, and next into Paradise ; but His Body still remains nailed to the cross:

It was late in the afternoon of Good Friday. What would be done with the Lord's Body? Would It be taken down from the cross, and buried along with the bodies of the two thieves? So the wicked Jews had intended.* But God meant otherwise. His Son had never done anything wrong; and therefore, although God let His Son die for the sins of men, yet He chose His Son's grave to be an honourable one.

When the Jewish Council had said that the Lord must die, there was one man in the Council who wished the Lord to be let go. His name was *Joseph*, and he came from a place named *Arimathæa*; so we call him *S. Joseph of Arimathæa*, to distinguish him from

* "It [*i.e.* His generation, the men of His time] would have made His grave with the wicked." Such is the literal translation of Isa. liii. 9.

S. Joseph of Nazareth, who, as you know, was the husband of the Blessed Virgin Mary. The rest of the Jews would not let him have his way, as he was only one, and they were many. But now that the Lord had been crucified and was dead, S. Joseph of Arimathea thought he might be able to do some honour to the Lord's Body: he could not save the Lord from His enemies the Jews, but he might be able to give the Lord's Body a grave. So he went to Pontius Pilate the judge, and said, "May I have the body of Jesus, and take It down from the cross?"

"What!" said Pilate, "is He dead so soon?" (for people who were crucified did not generally die for three or four days). "Fetch the centurion here." (The centurion, you know was the officer who had to go with the soldiers to see that they did what they had been ordered to do.) When the centurion came, Pilate said, "Has Jesus been dead any time?" "He died, sir," said the centurion, "at three o'clock." "Very well," said Pilate to S. Joseph, "you may take the Body."

Then S. Joseph went and bought some fine linen, in which to wrap the Lord's Body up. There was another good man also, named *Nicodemus*; and he bought a great quantity of sweet-smelling spices, myrrh, and aloes, to put all about the Body inside the linen. Then Joseph and Nicodemus got some men to come with them, and they all went to Calvary, and

took the nails out of the Lord's Feet and Hands, and lifted Him down from the cross. Then they wrapped the Body in the linen, with the sweet spices, and carried It along to the place where S. Joseph meant to bury It.

And where was that? Why on the same hill on which the Lord had been crucified there was a garden belonging to S. Joseph, and in the garden, in the side of the hill, there was a cave cut out of the rock; such a cave as that near Bethany, and in which Martha and Mary had buried Lazarus. S. Joseph had meant to be buried there himself when he was dead. But now he would lay in the grave the Body of his Lord and Master. So S. Joseph's men carried It there, and laid It down in the cave. There was a large stone close by, with which to shut up the cave; and when they had laid the Lord's Body as Joseph told them, they rolled the stone against the mouth of the cave, so that nothing could get in.

So now the Lord was at rest. All His pains were over, His Body was lying quietly in S. Joseph's garden, with the trees and flowers all about Him, and His Spirit was resting in Paradise. So Friday evening passed, and so passed all Saturday, which was, as you know, the Sabbath.

There were some holy women who loved the Lord Jesus, and who were standing some way off, watching the men as they buried Him. One of these women was named Mary, and

she came from a place called *Magdala* ; so that people used to call her *Mary Magdalene*. One reason why S. Mary Magdalene loved the Lord so much was, because she once had had seven evil spirits in her, and the Lord had cast them out. S. Mary Magdalene and the other holy women saw where the Lord was buried, and they said one to another, "Let us make some ointment to pour about His Body." So they went back to Jerusalem at once, and bought spices, and made sweet-smelling ointment with them ; meaning to go to the grave as soon as the Sabbath was over, and put the ointment on the Lord's Body.

QUESTIONS ON THE CHAPTER.

Tell me the name of one man in the Jewish Council who did not wish the Lord to be put to death.

To what place did he belong ?

What did S. Joseph of Arimathæa wish to do with the Lord's Body ?

Did S. Joseph ask any one's leave first ? Whose leave did he ask ?

Did Pontius Pilate give S. Joseph the permission which he desired ?

What question did he ask first ? and of whom did he ask it ?

What did S. Joseph go and buy ?

Who went with S. Joseph to Calvary ?

What did Nicodemus bring with him ?

What did S. Joseph and Nicodemus do with the linen and the spices ?

Where did they lay the Lord's Body ?

In what sort of a place was the cave ?

What did they roll against the cave's mouth?
Tell me the name of a holy woman who watched the
Lord's burial.

What made her love the Lord so much?

Were there any other holy women with her? What
did they say to one another that they would do?

On what evening was that?

CHAPTER LXVII.

THE WATCH.

I TOLD you in the last chapter that S. Mary Magdalene and the other holy women made some sweet-smelling ointment to put on the Lord's Body. That was late on Friday afternoon: only a little while before sunset. The next day, as you know, was the Sabbath.

What did the wicked Jews do, that Sabbath-day? those wicked priests, and scribes, and elders, members of the Jewish Council, who had given the Lord up to Pilate to be crucified?

They went to Pontius Pilate and said, "Sir, we remember that when that deceiver was alive (they actually called the Lord a deceiver), He said, 'On the third day I shall rise again.' Will you then order some soldiers to watch the grave, lest His disciples should come by night and take the Body away, and then say that their Master is risen."

"Yes," said Pilate, "you shall have some soldiers." So Pilate ordered some soldiers to go into S. Joseph's garden, and watch the grave, to prevent the disciples from coming: or, if any disciples came, then to prevent them from taking away the Lord's Body. The Jews went with the soldiers: and they took with them a cord, and some soft clay, and a seal. What were those things for? You remember that the mouth of the grave was shut up with a large stone: now when the Jews got to the grave, they passed the cord right across the stone, and fastened it to the rock on each side with a lump of soft clay, and then pressed the clay with the seal, so as to leave a mark or impression. Why did they do this? It was in order that no one might be able to move the stone without the Jews finding it out. If the Jews had left the stone as it was, some one might have moved it away, and then put it back again into its place, and no one would have known; but if any one moved it away now, the clay would be broken, and the mark of the seal would be spoilt; and if, on the other hand, the Jews found the mark of the seal just as they had left it, they would know that the grave had not been opened at all.

When the Jews had sealed up the stone, they went home, and the soldiers sat down by the grave to watch it. They would watch it till some more soldiers came to take their

place. And every one who was watching would take care not to fall asleep ; for it was the rule that if a soldier fell asleep when he had to watch, that soldier should be put to death.

All the soldiers together who were at the grave were called the watch. There were always more soldiers there than one ; so they would be able to keep one another awake, till the other soldiers came to take their places. And when these soldiers came to take their turn, they also would be able to keep each other awake. Thus, then, passed all Saturday evening, and thus passed all Saturday night. The day before had been the first great Good Friday ; so this day was the first great *Holy Saturday*, or *Easter Even* ; and the next day would be the first great *Easter Day*.

QUESTIONS ON THE CHAPTER.

Tell me of a request which the wicked Jews asked of Pilate, the day after the Lord had died and been buried.

Did Pilate grant their request ?

When the Jews went to the grave along with the soldiers, what things did they take with them ?

What did they do with the cord ? What with the clay ? What with the seal ?

Why did they do this ?

Would one and the same set of soldiers watch all night ?

What day of the week was that ?

CHAPTER LXVIII.

CHRIST'S RESURRECTION.

You remember, I hope, my dear children, how the Lord Jesus had said to His disciples, "I shall be given up to wicked people, and they will beat Me, and laugh at Me, and put Me to death, but on the third day I shall come to life again."

Did the disciples remember this? I dare say they remembered the first part of it; but the last part they quite forgot. They may have remembered what the Lord had said about suffering and dying, but they quite forgot all which He had said about coming to life again on the third day.

The third day was now come. Christ had died on Friday—*Good Friday*: that was the *first* day of the three. His Body had lain in the grave all Saturday—that was the *second* day. And now it was Sunday—this was the *third* day: and the time was come for the Lord to do as He had said.

Could the Lord come back to life again after He had died? Yes; for He is the Life itself: as He had said to Martha when He was going to make Lazarus alive again. You remember how He had said to her, "I am the Resurrection and the Life."

So a little after midnight, as is generally believed, God the Father brought back Christ's Soul and Spirit from the place of the dead, and joined them on to Christ's Body again, and made Christ's Body all alive again. And then Christ passed out of the grave, not to go into it or die at all any more. This is what we call Christ's *Resurrection*. The word "*Resurrection*" means *rising again*.

How did the Lord get out of the grave? for you remember that there was a great stone shutting up the grave's mouth, and a cord all across it, and the ends of the cords fastened to the rock on either side and sealed. Did He break the cord, or the seals, and push the stone on one side? No; He did not need to do that: His Body was now changed, and made something like what a spirit is; so that He could pass through the stone without moving it at all. And that was how He *did* come out of the grave.*

Oh how the angels must have sung when the Lord came to life again! Now He had done what all mankind had been wanting: He had overcome Satan, and broken Satan's

* On Matt. xxviii. 2, Dean Alford remarks, "It must not be supposed that the Resurrection of the Lord took place *at this time*, as sometimes imagined and represented in paintings. It had taken place before; ἡγέρθη ['He is risen'] are the words of the Angel. It was not for Him, to Whom (see John xx. 19, 26) the stone was *no hindrance*, but for the women and His disciples, that it was rolled away."

power for ever. Now he had done with death and pain ; God had begun to give Him again that glory which He had once for our sakes laid aside ; and in a few weeks He would go to the Father, and sit down at the Father's right hand.

This is why Easter Day is so joyful a day with Christian people. This is why at Easter-tide we make our churches look gay with flowers, and sing to God so many joyful psalms and hymns. For as, when Christ died, He died for us, so when He came to life again, that also was for us. He died on Good Friday to put away our sins and to get us forgiveness,—and when God the Father gave Him life on Easter Day, that was in order that He might put some of His life into us.

But how about the watch ? how about the soldiers who were watching the Lord's grave, to prevent any of the disciples coming ? Did they see the Lord come to life ? did they see Him pass out of the grave ? No : for the Lord could not only pass through the stone, but also make Himself unseen ; and that too whenever He chose : so that when you looked towards the spot where He was, you should not see Him at all. No one saw him rise : no one saw Him leave the grave. Neither was there any *sound* at all : everything was as still as if nothing were happening at all. The stone remained in its place, and the cord remained

across it, and the seals remained still unbroken.

However, it was not many hours before the soldiers found out that the Lord had gone. An angel came down from heaven and rolled away the stone. His clothes were white like snow, and his face shone like lightning, and the earth shook under him: so that the soldiers trembled with fear, and almost fainted away. Then when the angel had rolled away the stone, it was seen that the Lord's Body was not inside.

When the Lord had risen from the dead, some holy people also rose who had died before: and they went into the city of Jerusalem and showed themselves to many. I do not know who these holy people were: but there were a good many of them. And there will be a time when all Christ's faithful servants who have died will come to life again, and have glorious bodies, like what *Christ's* Body is. When this is done, it will be what we call the Resurrection.

QUESTIONS ON THE CHAPTER.

What had the Lord said He would do on the third day after He had died?

Did the disciples remember this?

What day of the week was that third day?

Who was it that brought Christ to life again?

From whence did God the Father bring Christ's Soul and Spirit? What did He do with them?

What did Christ do then?

About what time of the day or night was that ?
How did the Lord get out of the grave ?
Would He have to die any more ?
What was Christ to do with the new life which He
had now got ?
Did the watch see Him pass out of the tomb ? Did
any one *hear* him pass ?
How was it found out that He had gone ?
Did any other people come to life again after the
Lord ?
How was it known that they had come to life again ?
Will any people come to life again hereafter ? Who ?
What sort of bodies will they have ?

CHAPTER LXIX.

THE APPEARANCES TO THE HOLY WOMEN.

I TOLD you in a former chapter how S. Mary Magdalene and other holy women had made some sweet ointment for the purpose of anointing the Lord's Body as it lay in the grave. The Sabbath, Holy Saturday, was now gone, and it was the morning of Sunday—the first Easter Day. S. Mary Magdalene was the first to bring her ointment to the grave; now the angel had just come down and rolled away the stone, so that S. Mary Magdalene was able to look into the grave, and see that the Lord's Body was not there. The angel was sitting on the stone, but S. Mary Magdalene did not see him.

As soon as S. Mary Magdalene saw that the grave was empty, she ran back into Jerusalem to S. Peter and S. John, and said, "They have taken away the Lord out of the grave, and we do not know where they have laid Him."

When S. Peter and S. John heard what S. Mary Magdalene said, they went out together, and ran to the grave. S. John ran the fastest, and he got first to the grave, and saw the stone rolled away. S. John did not go in, but he stooped down and looked into the grave, and saw the linen clothes in which the Lord's Body had been wrapped. There they were, all folded up neatly, and the cloth also which had been about the Lord's Head was neatly folded up and lying by itself. Presently S. Peter got to the grave, and he at once went in, and then S. John went in also. They did not see the angel, but S. John remembered what the Lord had said, and he said to himself, "Why, the Lord has risen again, as He said He would!"

Then S. Peter and S. John went home again. But S. Mary Magdalene had come back; and she felt very unhappy indeed. She did not go into the grave; she stopped outside, and wept, because the Lord's Body was gone. And while she wept, she looked into the grave, and this time she saw two angels sitting inside; one where the Lord's Head had been, and the other where His Feet had been.

I do not think S. Mary Magdalene knew that they were angels.

The angels said to her, "What are you crying for?" And she replied, "Because they have taken away my Lord, and I do not know where they have laid Him." Presently she heard some one else speaking behind her. "What are you crying for? Whom are you seeking?" She thought that it was the gardener who spoke. "Sir," replied she, "if you have taken Him, tell me where you have put Him; that I may fetch Him away." Then the Person said, "Mary!" She turned round and saw the Lord Himself: the same Lord Jesus to Whose words she had so often listened—the same Lord who had died upon the cross. There were the marks of the nails in His Hands and Feet, so there could be no doubt but it was really He. As soon as S. Mary Magdalene saw Him, she cried out, "My Master!" and was going to embrace His Feet. But the Lord said, "Do not touch Me, but go to My brethren, and say to them that I am going up to heaven, to Him Who is My Father and their Father, and My God and their God." So S. Mary Magdalene went and told the Apostles how she had seen the Lord, and what He had said to her: but the Apostles did not believe what S. Mary Magdalene said. They thought it was too good to be true. I suppose S. John was not with them.

When S. Mary Magdalene was gone, there

came the other holy women with their ointment. They did not know, any more than S. Mary Magdalene had known, about the Lord's being alive. Judge, then, how surprised they must have been, to see the angel who had rolled away the stone, sitting on the stone, as if waiting for the women to come up. But they were very much frightened also; until the angel said, "Do not be afraid; I know Whom you are seeking; you are seeking the Lord Jesus, who was crucified; but why are you seeking Him in a grave? He is not here; He is risen, as He said. Come and look at the place where He lay. And now run and tell His disciples that He is risen from the dead; and that He is going before you into Galilee; and that you shall see Him there."

So away went the women; but as they were going, they saw the Lord Himself. He met them, and said, "Hail!" (that means, "I am glad to see you.") They came and knelt down to Him and embraced His Feet. Then the Lord bade them go and do as the angel had said. "Tell my disciples to go into Galilee, and that they shall see Me there."

The women went back, but they were so frightened and shaken in their minds at what they had seen and heard, that they did not dare to say anything to any one; at least, not then.

Now, my dear children, you have heard

what was done on the morning of the first great Easter Day,—and you know the meaning of that part of the Creed in which you say that God the Son “suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell, the third day He rose again from the dead.”

QUESTIONS ON THE CHAPTER.

What had S. Mary Magdalene and other holy women been making, to put on the Lord's Body?

When did S. Mary Magdalene bring hers?

Did she see the angel at the tomb at first?

When she saw the tomb empty, to whom did she go?

What did S. Peter and S. John then do? What did they see?

What did S. John then think?

When S. Peter and S. John were gone, what did S. Mary Magdalene do? What did she see?

What did the angel say to her?

Who spoke to her next? Did she know Him at first?

What did the Lord tell her *not* to do? What did He bid her do?

Did the Apostles believe what S. Mary Magdalene told them?

Did any one see the Lord after S. Mary Magdalene? Who?

Where did the Lord say that His disciples were to go?

On what day was all this done of which you have now told me?

CHAPTER LXX.

THE WALK TO EMMAUS.

NEAR Jerusalem there was a village called *Emmaus*. Late in the afternoon of the first great Easter Day, two of the Lord's disciples were walking thither. They were neither of them Apostles, and they did not know that the Lord had come to life again. They had heard how some angels had been seen that morning, and how the angels had said that He was alive; and also, that the grave had been seen open, and without the Lord's Body inside: but they did not think that the Lord was really alive.

As they walked together towards Emmaus, they talked about the Lord; and as they talked about His dying on the cross they were very sad. Meanwhile a person came walking after them, and at last overtook them. They did not know him, but he began to talk with them. "What," said he, "are you talking about, which makes you so sad?"

"Do you live then all by yourself,"* said they, "and has no one told you about the

* The literal rendering of the words in Luke xiv. 18 is, "Dost Thou lodge at Jerusalem alone?" See Alford's *Greek Testament*.

things which have just been done at Jerusalem ?”

“ What things ?” said the stranger.

“ Why,” said they, “ the things about Jesus of Nazareth, Who was a great Prophet ; and how the chief priests and our rulers gave Him up to death, and nailed Him to a cross. But we hoped that He had been the One Who was to save us from the power of Satan, and it is now the third day since He was crucified. Though by the way we did hear that some women of our company had been to the grave early this morning, and did not find His Body there, but saw some angels, who said that He was alive ; and some of the Apostles went to the grave afterwards, and found it empty as the women had said, but they did not see Him.”

Then the stranger spoke to them reprovingly. He said, “ What foolish men you must be, and how slow you must be in believing what the prophets said in old time, and which is written down in the Bible ! Why, it was always intended that the promised Saviour should suffer all these things, and not enter into His glory until after He had suffered them !” And then He began to explain to them a great many things in the Bible, which they had not understood before. He told them, I dare say, what God had meant when He had said to Satan, “ The woman shall have a Child which shall bruise your head, and you shall bruise

His heel." And he told them, I dare say, why, when God's people wished to offer any animals to Him, God would have the animals killed, and their blood poured out by the altar. And he explained to them also, I doubt not, what Isaiah says about the Saviour who was to come: "He is despised and rejected of men, a man of sorrows, and acquainted with grief. . . . Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. . . . He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. . . . He was cut off out of the land of the living, for the transgression of My people was He stricken." He told them, I say, what all this meant.

Now all this while the three were walking on, and at last they reached Emmaus, where they were going. The stranger seemed as if he were going further; but the two disciples said, "Do not go on; it is almost evening; come in with us and stop here: do pray come in!"

So the stranger said he would; and they all went in together, and the two disciples had supper put upon the table. Then the stranger

took some bread, and said thanks to God, and broke it, and gave it to them. And then all at once they found out Who He was. It was the Lord Himself.

But the next moment He was gone. There was the bread in their hands which He had broken, and which He had given to them, but He Himself was not to be seen any more. They looked at one another, and said, "What a walk we have had with Him! did not our hearts burn within us, while He was talking to us, and explaining to us the Bible!"

These men did not stay very long where they were. Before another hour had gone, they were on their way back to Jerusalem. They went to the house where the Apostles were, to tell them how they had seen the Lord. You shall hear in the next chapter what happened when they got there.

QUESTIONS ON THE CHAPTER.

Whither were those two disciples walking of whom I have been telling you?

Where was Emmaus?

On what day were they walking thither? At what time of day?

Were they Apostles?

Did they know about the Lord's having come to life again? Had they heard anything about it?

About what were they talking as they walked?

Who overtook them? Did they know Him at first?

What did He explain to them?

When they got to Emmaus, where did the Lord go?
When they were going to eat supper, what did He do?
And as soon as they knew Him, what happened?
Where did the two disciples go then?

CHAPTER LXXI.

CHRIST'S FIRST APPEARANCE TO THE APOSTLES.

It was the night after the Lord had come to life again: the night of the first great Easter Day. Some of the Lord's disciples were together in a house at Jerusalem, and they had locked the doors to prevent the wicked Jews from coming in and disturbing them. And among these disciples there were ten Apostles.

I say *ten* Apostles. Judas, you know, had killed himself, so that there were now only eleven Apostles living, and one of these was away. The name of the Apostle who was away was *Thomas*. I do not know why S. Thomas was away.

Well, while the ten Apostles and the other disciples were together, there was a knock at the door. They opened the door, and saw those two disciples of whom I told you in the last chapter; those two disciples who had gone to Emmaus, and with whom the Lord had been walking and talking. They were

come back to Jerusalem to tell the Apostles about their having seen Him. The disciples let them in very gladly, and then they told them all about the Lord's overtaking them, and how they did not know Him at first, but He talked to them and told them so much about Himself, and how it had always been meant for Him to die and come to life again. "And so," said they, "we walked on till we got to Emmaus, and He came into the house to stop with us; we went to supper, and He took bread and gave thanks to His Father, and then broke it, and gave it to us; and then we knew Him, but in a moment He was gone."

Then the other disciples said, "And some women have seen Him too; and Peter has seen Him. Yes! the Lord is risen indeed."

But while they were talking about the Lord, they looked towards the middle of the room and saw the Lord standing there Himself. He had not needed to open the door; for, as I told you before, His Body was now changed, and made something like a spirit, able to pass through doors and walls. There was the Lord Himself standing. He spoke, and said to the disciples, "Peace be unto you."

The disciples were quite startled: they had not expected to see the Lord then; and they were frightened, and did not think that it was the Lord Himself Whom they saw. So the

Lord said, "Why are you so troubled? look at My hands and My feet, and see that it is I Myself: come and feel Me; you will see that I have real flesh and real bones."

But even now the disciples thought that it was too good to be true; so the Lord said again, "Have you here anything to eat?" Then they went to the place where they kept their food, and fetched him a piece of broiled fish and some honey in the comb, and the Lord ate them in the sight of the disciples.

O how glad the disciples must have been when they saw that it was their own dear Lord Himself! They must have felt ashamed of themselves when they thought how they had run away from Him in the garden. But now they saw that He had quite forgiven them all.

Then He spoke to the ten Apostles, and said, "Peace be to you: as My Father sent Me, so now I send you." Then He breathed on them, and said, "Receive the Holy Ghost. When you forgive any people their sins, those sins shall be forgiven; and when you say that any people shall not have their sins forgiven, those sins shall not be forgiven."

I told you in a former chapter how, when God the Son had become Man, God the Father had given Him some special power to forgive sins. Now, you see, Christ in His turn gave some of the same power to His Apostles. So

that when any of the Lord's disciples were sorry for their sins, they might go and tell one of the Apostles what sins they had done, and how sorry they were for them, and then the Apostles might forgive them, and they would know that the Lord also forgave them Himself. This is what we call *Absolution*. When one person forgives another person's sins by Christ's power and authority, then he is said to *absolve* him, and the other person is said to be *absolved*.

QUESTIONS ON THE CHAPTER.

How many Apostles were together on the evening of the first Easter Day?

Who was the eleventh?

How was it that there were only eleven Apostles in all?

While the ten were together, who came in?

Did the Apostles now believe that the Lord was risen?

While they were talking, what happened?

How did the Lord get in?

What did He say?

What did He bid the disciples do in order to be sure that it was really He?

What did He do Himself for the same purpose?

What did He do to them?

What power did He give them?

CHAPTER LXXII.

CHRIST'S SECOND APPEARANCE TO THE APOSTLES.

I TOLD you in the last chapter how the Lord showed Himself to ten of the Apostles, when S. Thomas was away : and how He had given them some of His power to forgive people's sins.

The next time that the Apostles and S. Thomas, they told him how the Lord was really alive again, and how they had seen Him. But S. Thomas could not believe that they had seen Him really and truly. He said, "I shall not believe that you did really see the Lord, until I see Him myself, and put my fingers into the marks of the nails, and my hand into the hole in His side."

I am afraid that S. Thomas was like some children who are sulky, and try to make themselves uncomfortable about nothing at all. It was not right for him to speak as he did, or to think as he did.

It was Sunday evening when the Lord had shown himself to His disciples. Now it happened that on the next Sunday evening after that, the disciples were together again, and this time S. Thomas was with them. The doors were shut and locked, as before.

• but the disciples knew that the Lord could come if He chose; and He did come. The disciples looked towards the middle of the room, and there they saw Him again. And He spoke to them again as He had done before, and said to them, "Peace be to you!"

Then He turned to S. Thomas, and said, "Reach hither your finger—here are My hands! And reach hither your hand, and thrust it into My side; and do not say again that you will not believe."

Did S. Thomas put his fingers into the Lord's hands, and did He push his hands into the Lord's side? O, no! he did not now wish to do that. He saw that it was the Lord Himself Who stood before him,—he saw that the Lord had heard what he had said to his fellow-disciples, and he said to Him, "My Lord and My God!"

"Thomas," replied the Lord, "you believe because you have seen Me. Blessed are they who believe without having seen."

Have you, my dear children, ever seen the Lord? [No.] But you believe that He died, and rose again, and is alive now, do you not? [Yes.] Very well. Then you are more blessed than S. Thomas was then. And I hope that you will believe in the Lord always, and love Him always, and take Him for your Lord and your God, even as the Father sent Him to be.

It was either on this day or some day after,

that the Lord talked with His Apostles, and told them why He had died upon the cross, and how God had always meant that He should die, and come to life again afterwards. And He said, "I am going up to My Father; and when I am gone, I shall get Him to give Me the Holy Ghost for you. Then I shall send down the Holy Ghost upon you, and He will make you able to do work for Me. Then you must tell the wicked Jews who had Me crucified, that if they are sorry, and will become My disciples, their sins shall be forgiven them. And you must go to other people as well, and tell them that they must make haste and turn from all their wicked ways: and you must get them also to be My disciples."

The Apostles had had some share of God's Spirit given them when the Lord breathed on them, as I told you before. But when the Lord was gone into heaven, they would have more of Him. The Holy Ghost, or the Holy Spirit, would come to dwell in them, and to stay with them for ever.

QUESTIONS ON THE CHAPTER.

What was the name of the Apostle who had not been with his brother Apostles, when they first saw the Lord after He was risen?

When the other Apostles told S. Thomas what had happened, did he believe?

What did he say he must do before he would believe?

What happened the next Sunday evening?
Was S. Thomas with the other Apostles then?
What did the Lord say to them all?
What did He say to S. Thomas?
Did S. Thomas believe then? What did he call the Lord?
What did the Lord say about those who have not seen, and yet have believed?
Where would the Lord soon have to go?
Whom did the Lord say He would receive from the Father, and then send down upon the disciples?
What would the Apostles then have to tell the wicked Jews?

CHAPTER LXXIII.

CHRIST'S APPEARANCE BY THE LAKE.

You remember, my dear children, how the Lord had bidden His disciples go away from Jerusalem into Galilee, and told them that they should see Him there. So they went away into Galilee, as the Lord had said.

One night while they were in Galilee, S. Peter said to some of the other Apostles, "I am going to fish to-night." "Very well," said they, "we will go with you." There were seven of them altogether; and they all got into a boat, and tried all night to catch fish, but it so happened that they could not catch any.

Thus the night passed; and when it was morning, they saw a man on the shore. He

called to them and said: "Children, have you anything to eat?" "No," said they. Then the man called out again, and said: "Throw the net on the right side of the boat, and you will find some fish there." They did as the man told them, and now the net was so full of fish that they could hardly pull it along.

This made S. John guess Who the Man was. Can you guess? It was the Lord. S. John said so to S. Peter; and at once S. Peter put on his fishing-coat, and tied it tightly round him, so that he might be able to swim, and jumped into the water and swam to where the Lord was. The other disciples came on in the boat, dragging after them the net with the fish in it.

When they were on the shore, they found there a fire lighted, and some fish on the fire cooking, and some bread. Who had got these things there? I suppose some angels had got them, at the Lord's bidding. The Lord said: "Bring some of the fish which you have now caught." Thereupon S. Peter went and pulled the net up on the land, and found it full of large fishes, a hundred and fifty-three; and though there were so many, yet the net was not broken. Then the Lord said to them: "Come and eat." And He went Himself to each, and helped each to some bread and some fish.

When they had done eating, the Lord said

to S. Peter, "Simon, son of Jonas, do you love Me?" "Yes, Lord," said S. Peter, "Thou knowest that I love Thee." Then He replied, "Feed My lambs."

Whom did the Lord mean when He spoke of His lambs? He meant *little Christian children*. S. Peter was to teach little Christian children, and to give them Sacraments, and then he would be feeding Christ's lambs.

The Lord spoke again: "Simon, son of Jonas, do you love Me?" "Yes, Lord," said S. Peter, "Thou knowest that I love Thee." Then He replied, "Feed My sheep."

Whom did the Lord mean when He spoke of His sheep? He meant *grown up Christian people*. S. Peter was to do the work of a shepherd towards these; he was to teach them, and give them Sacraments, and lead them about, and train them in God's ways; and they were to do as S. Peter told them. The Lord Himself is the Chiefest Shepherd of all; He now made S. Peter a chief shepherd under Him.

Once more the Lord said to S. Peter: "Simon, son of Jonas, do you love Me?" Now this time S. Peter was grieved because the Lord asked him the question a third time, and he replied: "Lord, Thou knowest all things; Thou knowest that I love Thee." Then the Lord said, "Feed My tender sheep:"*

* In thus giving the Lord's threefold charge to

that is, *those of My disciples whom I love best.*

Now why, do you think, did the Lord ask S. Peter that question so often? Why did He say three times over, "Simon, son of Jonas, do you love Me?"

What had S. Peter said three times over not a very long while before, when the Lord was standing before the Jewish Council? He had said three times over that he did not know the Lord. So now it was right that he should say three times over that he loved the Lord.

We must always try and make up for what we have done wrong; and all the more, because we can never make up altogether. We may be able, perhaps, to make up to men, but we can never make up to God. Making up for what we have done wrong is called *satisfaction*. When people do not do all they can to make up for what they have done amiss, it shows that they are not really sorry.

When S. Peter had answered the Lord three questions, He went on to tell S. Peter what would happen to him at last. He said "When you were young, you used to tie your clothes to you, and walk where you chose; but when you are old, you will stretch out your hands, and another person will tie you."

S. Peter, we have endeavoured to represent the original faithfully. The words in the original are not the same throughout.

and carry you where you do not like to go. Follow Me !”

What did the Lord mean ? He meant that S. Peter would be crucified ; that he would stretch out his hands on a cross, and another person would nail his hands and feet, and tie his body to the cross, and then carry the cross with S. Peter on it to that hole in the ground where it was to be set up for S. Peter to die. So S. Peter knew that he would confess his Master boldly and bravely, and wicked men would crucify him for being one of Christ's true servants.

Do you think that S. Peter was sorry and afraid ? I do not think he was. I think he was glad to know that he would not deny his Master any more, but be made like unto his Master in sufferings. For there should be no greater comfort to Christian persons than to be made like unto Christ ; and God promises us that if we suffer with Christ here, we shall also reign with Christ when He comes again.

QUESTIONS ON THE CHAPTER.

Whither had the Lord bidden His disciples to go ?

What had He promised them ?

When they were in Galilee, what did S. Peter determine to do one night ?

Did any of the other disciples go with him ? How many ?

Did they catch any fish at first ?

Whom did they see when it was morning? Where was the Lord standing?

How did He say that they might get some fish?

Who was first to find out that it was the Lord?

What did S. Peter then do?

When the disciples were all come to the shore, what did they find there?

How many fishes had they caught?

When they had done eating, what question did the Lord ask S. Peter?

How many times did He ask that question?

What did the Lord bid S. Peter do?

Whom did the Lord mean when He spoke of His lambs? of His sheep? of His tender sheep?

Why did the Lord ask S. Peter this question three times over?

When we make up as far as we can for what we have done wrong, what is that called?

What did the Lord say would be done to S. Peter when he was old?

CHAPTER LXXIV.

LAST DAYS OF THE LORD ON EARTH.

I CANNOT tell you all the times that the Lord Jesus showed Himself after He had died and was come to life again. But once He showed Himself to a great many of His disciples on a mountain. The eleven Apostles were all there, and, I think, more than five hundred disciples besides.* That was a large number, was it not?

* That the appearance described in S. Matthew

They did not all know the Lord at first. When the Apostles saw Him coming, they knelt down to Him: but some of those who were there doubted whether it was really He. I am afraid they were like S. Thomas.

However, the Lord came quite up to them, and said, "All power is given unto Me in heaven and earth. You must go and make disciples of all the nations; and when they believe what you tell them, you are to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, and then teach them to do all things which I have taught you: and I shall be always with you till the end."

This is why Christ's ministers now go about and baptize people, and teach them to do as Christ bade. You, my dear children, were baptized when you were little, and that made you disciples of the Lord, like what the Apostles were at first; except that while the

xxviii. 17, &c., is the same to which allusion is made by S. Paul, 1 Cor. xv. 6, is probable, from the two following considerations when taken together:—(1) That such an important appearance as that to more than 500 disciples at once would almost certainly be related by one at least of the Evangelists; while, if the one described at the end of S. Matthew be *not* that one, the one in question must be held to have been ignored by all; and (2), that at the appearance described at the end of S. Matthew some must have been present who were not Apostles, and had not seen the Lord after His resurrection: see Matt. xxviii. 17.

Apostles were Christ's *sheep*, you are His *lambs*. And I am now teaching you to do those things which the Lord commanded. The company of Christ's disciples is called the *Holy Catholic Church*; and it is sometimes called the *Apostolic Church*, because the Apostles were its first rulers.

Some time after the Lord had spoken to His disciples, He went back to His Father, from Whom He had come forth at the first. When He had come forth from the Father at first, He had not had a body, or a soul, or a spirit; He was God the Son and nothing more: but now He had got a body, and a soul, and a spirit too, just like what we have, and so He took that body, that soul, and that spirit upon Him up to heaven, and He bears them upon Him now, and will never put them off. He is God and man together. He is God, in man's nature.

Ten days after the Lord had gone up, He sent down God the Holy Ghost upon the disciples, as He had promised. And the Holy Ghost is with the Catholic Church still: and any Christian can come to have Him, if he will only seek to get Him in God's way.

And one day the Lord will come again, and bring to life again all the people who have died: first His own true and faithful servants in their order, and afterwards all the rest of the dead. And then He will judge all the world, and send wicked people into eternal

fire, and take good people to be with Himself in heaven. Nobody knows when the Lord will come: most likely His coming is very near indeed. And we must now try and get quite ready for Him, so that when He does come, He may find us loving Him, and doing all we can to please Him.

QUESTIONS ON THE CHAPTER.

What was the largest number of people, so far as we know, to whom the Lord showed Himself after He was risen?

How much power did the Lord say had been given to Him?

What were the disciples to do?

How were they to baptize people?

When any people had been baptized, what were the Apostles to teach those people to do?

What is the company of Christ's disciples called?

When the Lord had said to His disciples all which He judged proper for them to hear, where did He go?

Whom did He send down?

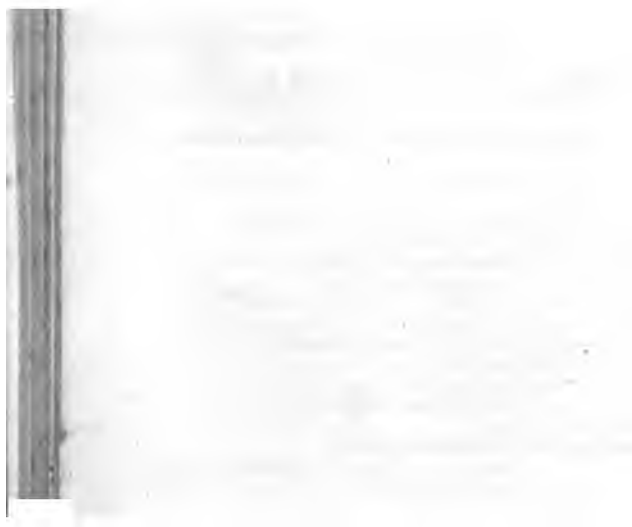
How long was that after he had gone up?

Has the Holy Ghost been taken away from us altogether since then?

Will Christ ever come again Himself?

What will He do to good people when He comes?

What will He do to bad people?



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